L'HOMME D'APRÈS LA RELIGION ET LA SCIENCE

by

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M.A., B.D., D.LITT., D.SC., A.K.C.

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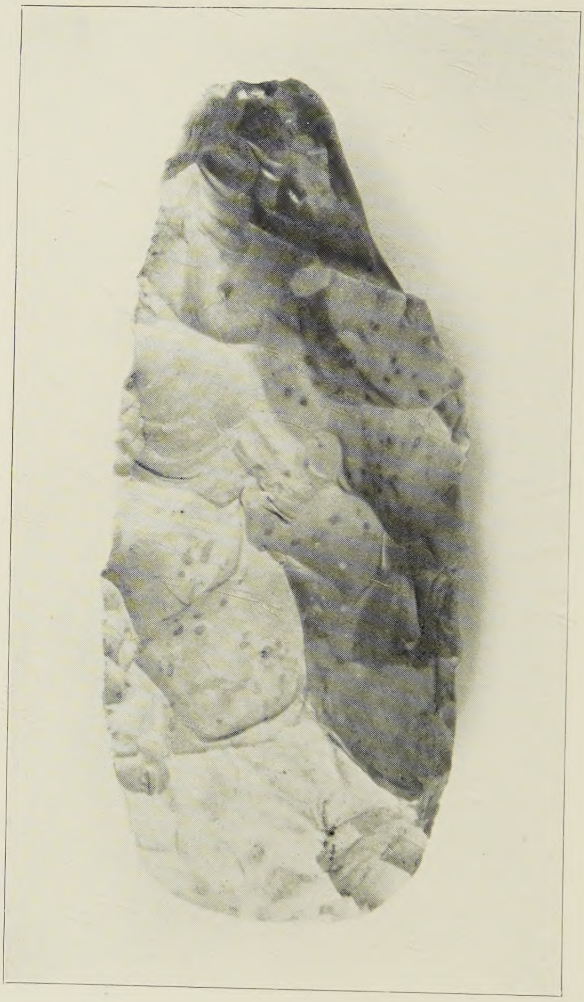

FLINT HÂCHE OR CELT

One of the first type of human tools of the Neolithic, or perhaps the Palaeolithic, Period. Unearthed by Dr. Cornelius near the Roman Highway at Newhaven, Sussex, in which county the Piltdown man was discovered.

L'HOMME D'APRÈS LA RELIGION ET LA SCIENCE

THÈSE

présentée à la Faculté de Théologie Protestante de l'Université de Strasbourg pour obtenir le grade de Docteur d'Université et soutenue publiquement

by

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PRÉFACE

Le but que l'auteur de ce livre s'est proposé est de donner à ceux qui s'intéressent aux origines, aux développements et aux fins de la vie humaine quelques idées, quelques faits et quelques suggestions sur lesquels on puisse fonder des études ultérieures. Une grande partie du contenu de ce livre est probablement connue de tout le monde, mais il me semble qu'on y trouvera également des pensées plutôt ignorées de la catégorie des travailleurs laborieux du monde qui n'ont guère de loisir pour des études un peu approfondies mais qui désirent vivement savoir ce qu'ont découvert les sages de l'époque actuelle et des époques passées.

Si l'on trouve un mérite quelconque à ce qui a été écrit, je voudrais que ce mérite fût mis au crédit d'un homme inconnu du Sussex, qui, il y a au moins quatre mille ans (probablement à l'époque néolithique), choisit une pierre informe et, après bien des réflexions et bien des expériences, forma à petits coups la hache (ou le celt) de silex qui figure au frontispice de ce livre. Après avoir déterré ce spécimen du premier type rude des outils humains, d'où furent développées les formes postérieures de la hache, de la doloire, du ciseau, et du coin, ma curiosité concernant la vie de l'homme primitif devint plus intense que jamais, et d'une branche d'études je passai à une autre. De cette façon, toute une série de sujets dignes d'investigation se déroula devant moi, les uns se rapportant à l'antiquité, les autres au présent ou à l'avenir. Mais l'origine de tout cela, c'est l'ouvrier énergique qui façonna le celt, qui probablement l'employa à des fins utiles, et qui, finalement, l'abandonna à sa mort là où je l'ai retrouvé— dans le jardin attenant à ma maison, à Newhaven, dans le comté de Sussex, tout près de l'ancienne route romaine.

Je veux traiter plusieurs sujets, tels que la Création, l'Evolution, les Questions Ultimes, la Science, la Religion et la Magie. Je fonde mes excuses sur ce que ce travail peut avoir d'imparfait,

sur le fait que, en ma qualité de pasteur anglican accablé de besogne, j'ai trop peu de temps à ma disposition pour l'étude de ces problèmes énormes, sur lesquels tant de gros volumes ont été écrits.

Je crois qu'on ne me contredira guère si je soutiens que la plus grande partie du monde se trouve aujourd'hui remplie d'inquiétudes, de soucis et de mécontentements. Cela est dû à différentes causes dont les principales sont de caractère politique, économique et religieux. Toute grande guerre a été suivie de quelque chose de semblable et il a toujours fallu bien du temps pour remédier à la situation et réajuster les conditions de la vie et des interêts humains de sorte que la confiance se rétablisse au milieu d'un apparent chaos. Toute époque a eu ses problèmes difficiles et la nôtre ne fait pas exception à la règle.

Je dois néanmoins avouer que dans les domaines de la Science et de la Religion, la confusion qui existe dans l'esprit des hommes est plutôt alarmante. Mais cela, j'ose le dire, doit être principalement attribué à la résistance offerte par un grand nombre de personnes aux nouvelles façons de penser et aux découvertes résultant du grand flot de production intellectuelle, à cause desquelles il n'est plus possible de rester tranquillement dans les limites des déclarations de foi qui satisfaisaient nos aïeux, déclarations qu'on ne peut pas aujourd'hui faire cadrer avec les découvertes des temps modernes. Mais ces découvertes elles-mêmes, prétend-on, ne sont que provisoires; elles sont loin d'être définitives. Il doit rester bien des étapes du progrès à parcourir, et les recherches honnêtes et vraies augmenteront toujours quelque peu les riches connaissances de la génération actuelle et de celles qui la suivront.

De plus, la certitude de la foi chrétienne se trouve compromise par les préventions de beaucoup d'esprits. Ceux-ci regardent comme absolument définitives les doctrines et les détails du culte de la forme spécifique de religion organisée, dans laquelle on les intruisit, quand ils étaient jeunes. La lenteur qu'on met

à consentir d'autres principes et à considérer les faits nouvellement établis concernant ce monde et les autres mondes conduit souvent à des discussion inutiles, quelquefois même à l'athéisme. Pourtant, nous n'osons pas refuser de continuer nos recherches sur Dieu, sur l'origine de la vie et le but de l'existence de l'homme, sur la meilleure façon de vivre, et la destinée future de l'homme. Et il faut être préparé à constater que bien des soi-disant hérésies du passé trouveront place parmi les croyances orthodoxes du présent et de l'avenir. Je n'ai pas besoin de m'étendre à ce sujet, puisque mon point de vue se trouve très clairement exprimé dans les chapitres que j'ai écrits.

Depuis des années, il existe un conflit entre la Science et la Religion; à un moment donné, ce conflit devint extrêmement acharné. Aujourd'hui, nous nous réjouissons de constater un respect réciproque et un intérêt tellement grand manifestés par les experts des deux camps qu'au lieu de mener une guerre féroce, les adhérents des deux partis ont commencé à comparer leurs constatations et à reconnaître la sincérité des efforts faits pas ceux du camp opposé pour découvrir, coûte que coûte, la vérité.

Naturellement, la Science ne peut pas s'occuper de la foi mais seulement des faits, et elle est toujours hostile à l'idée de la nécessité absolue des croyances religieuses dogmatiques, concernant l'origine, le but et le gouvernement surnaturel de l'univers, telles qu'elles sont enseignées dans les confessions de foi de l'Eglise Chrétienne. Mais, même si la Science ne veut pas admettre ces croyances, elle nous a rendu un service utile en rendant possible une interprétation nouvelle et plus spirituelle de la Religion.

Nous constatons cela avec satisfaction, car cela représente une grande avance sur la Science du dix-neuvième siècle, qui était invariablement matérialiste et mécaniste et n'avait pas de place pour Dieu. Elle disait que "être réel," cela voulait dire ressembler à un fragment de matière, à quelque chose qui pouvait être vu avec les yeux et tâté avec les doigts, tout fonctionnant comme mû par une machine. Tout cela ne laissait

pas de place pour le beau et le noble; il ne pouvait y avoir aucune réalité dans un Monde des Esprits ou dans un Etre Divin. De plus, la Science défendait l'opinion que nos connaissances supposées de l'existence de tel objets n'étaient rien autre que la projection de nos désirs sur la toile vide de l'Univers. Je ne crois pas que beaucoup d'hommes de science adhèrent aujourd'hui à cette manière de voir les choses. La porte est plutôt ouverte à une interprétation spirituelle de l'Univers qui tolère les conclusions de l'Ethique et de l'Esthétique aussi bien que la conscience mystique. A première vue, il semble raisonnable de conclure que le monde se compose de matière et d'esprit, mais une croyance semblable ne nous satisfait pas entièrement, et ainsi la nécessité se fait sentir de découvrir un principe d'unification. Les philosophes, en particulier, sont arrivés à sentir que la réalité du monde doit, suivant la nature des choses, être spirituelle plutôt que matérielle. L'homme de Science matérialiste regardait la matière comme la partie la plus importante de la nature; conséquemment, pour lui, la vie, l'esprit et l'âme dans leurs différentes activités ne se fondaient pas seulement sur une base physique, mais étaient produits entièrement par elle. La foi en l'existence d'un Dieu et d'une sphère spirituelle était regardée avec suspicion, même la foi plus restreinte des experts en recherches physiques, et l'Ethique et la responsabilité morale étaient critiquées sans merci.

Nous nous réjouissons de ce que cet esprit négatif a maintenant presque disparu, ce qui est dû tout autant à l'œuvre d'hommes de science comme le professeur Sir J. A. Thomson, Sir Oliver Lodge et les professeurs Eddington et Jeans, qu'à celle des grands philosophes et théologiens contemporains. Quelques hommes de science modernes considèrent que l'Univers n'est pas matériel du tout mais seulement la pensée d'un Dieu à l'esprit mathématique. Le professeur Eddington a dit: "L'idée d'un Esprit Universel serait une inférence assez naturelle vu l'état actuel de la théorie scientifique." Cela veut dire qu'au lieu de commencer par la matière, l'espace

et le temps comme idées fondamentales et d'en faire dériver la conscience, nous prenons l'esprit comme base fondamentale et regardons la matière, l'espace et le temps comme des aspects de l'esprit. La science moderne nous mène vers la réalité de l'invisible; l'esprit devient, non pas incidental à la matière, mais fondamental à l'existence même de la matière. Il y a dans la science moderne une conviction croissante qu'au fond la Science s'occupe seulement des manifestations d'une réalité ou d'une substance fondamentale. L'Univers est l'expression vivante de l'Esprit Primaire ou Divin.[1] Un fait récent surtout se détache d'un façon heureuse. C'est qu'on reconnaît que, même si la Science est vraie, il ne s'ensuit pas nécessairement que la Religion soit fausse, pourvu qu'elle soit un moyen de comprendre la nature de la réalité de l'Univers et non pas seulement un système de professions de foi et de dogmes. Mais nous pouvons aller encore plus loin et dire que, fait étonnant, la science moderne a même commencé à parler de la possibilité d'un vie future. La vie humaine continue-t-elle après la mort ou non? Voilà la grande question et c'est suivant la réponse qu'on y donne que peut se contrôler la légitimité des prétentions d'une religion spirituelle. Tout le monde accordera que, s'il n'y a pas de survie de la personnalité après la fin de cette vie-ci, la doctrine du Nouveau Testament à ce sujet doit être considérée comme une superstition pure et simple. Mais si la vie d'outre-tombe peut être établie comme un fait indiscutable, cela constituera un puissant témoignage présomptif de la vérité de cette doctrine réconfortante qui plaît tant au côté spirituel de l'homme. Les déclarations énergiques des hommes de science d'aujourd'hui flattent notre espoir que si, comme le croient les chrétiens, la survie est un fait, elle sera, tôt ou tard, démontrée comme telle par la science purement naturelle. Ce serait un triomphe énorme si un jour la foi dans la vie d'outre-tombe pouvait se convertir en connaissance scientifique d'un fait.

Car il est évident que si un corps matériel, au moment de

[1] Ronald McCorquodale, *The Philosopher*, p. 124, October 1932.

la dissolution physique, exhale un double incorporel mais conscient, ou sublimé spirituel de lui-même, ce double ou ce sublimé devra se développer d'une façon naturelle et définissable; il sera capable d'être découvert et reconnu dans quelque région de la nature jusqu'ici inexplorée.[1] Voilà le langage que tient actuellement la Science. "Mais la Théologie, regardant la Religion comme universelle en ce sens qu'elle transfigure la signification de l'Univers entier dans lequel nous vivons et périssons et dont nous sommes des parties d'abord vivantes, puis mourantes, dit que tout phénomène dans l'Univers change de visage, qu'il faut que la corruption revête l'incorruptibilité et que ce qui est mortel revête l'immortalité, que chaque atome de la structure de choses remonte de la mort à la vie dans une résurrection générale. Ainsi la Religion ne représente pas simplement quelque chose de bienfaisant ajouté à la vie, mais un principe de trans-valuation, suivant lequel tout devient nouveau—douleur devient joie, loi amour, et la mort vie éternelle."[2]

L'évêque Barnes, prêchant récemment à l'Université de Cambridge, en 1932, disait: "J'ose affirmer que ceux qui acceptent sans réserve le point du vue créé par la science moderne trouvent de plus en plus dans le Théisme Chrétien une explication raisonnable du gouvernement de l'Univers. Plus les Eglises accepteront avec joie la vérité nouvelle, plus saine sera leur influence. A le bien entendre, la Science Moderne et la Foi Chrétienne sont des amies, non des ennemies."

Et le professeur Dearmer, prêchant dans l'Abbaye de Westminster, dit: "qu'il trouve que la Science est une aide pour la Religion, puisque la Science a toujours commencé par la recherche de Dieu et que les grands hommes de science ont cherché une idée plus satisfaisante de l'Auteur de toutes choses que celle d'une Divinité Guerrière—un Dieu plus parfait que celui qu'avaient imaginé les peuples anciens. Les hommes de science ont énormément aidé la cause de la Religion, et

[1] W. L. Wilmshurst, *Christianity and Science*, p. 53.
[2] Paul Bull, *Science and Faith*, p. 153.

par leur théorie de l'évolution ils ont fait beaucoup pour résoudre le problème du mal."

Je crois que la doctrine de l'évolution, telle qu'elle est enseignée aujourd'hui, ne met aucun obstacle sur le chemin du Christianisme, et c'est pourquoi j'ai écrit cet ouvrage. La science moderne devient graduellement plus spirituelle dans ses implications, et "maintenant étale devant les penseurs le monde des transcendentalistes, le monde des métaphysiciens et le monde des prophètes religieux."

Voilà comment est décrite la situation par l'auteur du livre *Painted Windows*.

D'un autre côté, nous ne doutons pas, en quelque manière que ce soit, des vérités éternelles énoncées par la Christianisme; cependant, on sait maintenant par des témoignages sûrs que bien des choses qui étaient autrefois acceptées comme des éléments de l'enseignement chrétien n'étaient au fond que doctrines fausses, hérésie et schisme. Une grande partie de ce mal naquit de la liberté surprenante dont on jouissait pour assimiler des idées humaines et les incorporer dans le système de l'Eglise.

Le Christianisme n'aurait peut-être pas prospéré, pour parler d'un point de vue purement humain, si l'on n'avait pas permis cette réceptivité et rendu cette flexibilité possible, puisque sans elles il se serait fossilisé au bout de quelques siècles. Tout de même, il est absolument essentiel, si le Christianisme veut être une force vivante parmi les hommes, qu'il reste en contact réel avec les plus hautes formes du progrès humain et conserve une attitude sympathique envers elles; telle est en effet la situation aujourd'hui. Il faut que nous soyons prêts à éliminer toutes les additions à la foi qui ne s'y rattachent pas d'une façon naturelle et à absorber la masse croissante de vérité qui nous vient du dehors et qui, si on le regarde comme il faut, est capable de confirmer la Foi plutôt que de la détruire.

Mon opinion personnelle, acquise après des années de méditation et d'études suivies, c'est que, malgré une quantité de conjectures qui manquent toujours de confirmation, il y a certaines conceptions cardinales concernant l'Univers qui

doivent être acceptées par les Eglises d'aujourd'hui et par celles de l'avenir. Voici ces conceptions cardinales. Qu'une Loi et un Ordre existent qui, bien qu'ils fonctionnent de façons diverses, persistent à toute époque et partout dans l'Univers. Que l'Evolution, avec son progrès ascensionnel continu, est bien le processus par lequel la vie avance. Que moyennant un lent développement et une sélection le progrès se fait depuis la vie rudimentaire de l'organisme simple jusqu'à la vie complexe, puis, depuis l'animal à l'homme, depuis l'homme barbare à l'homme civilisé et social, depuis l'homogène à l'hétérogène dans tous les départements et toutes les phases de l'existence. Que l'homme n'est pas le résultat d'un FIAT arbitraire de la Divinité et d'un action momentanée. Que l'éther embrasse l'Univers entier, unissant ses nombreuses parties en une seule entité et mettant notre monde dans des relations définies avec les corps stellaires, soit rapprochés soit distants, et avec l'espace interstellaire.

Ainsi il me semble que les chapitres suivants, enchainés entre eux bien que chacun soit distinct des autres, doivent inciter les lecteurs à entreprendre des études sérieuses. J'aime à croire que mes arguments, bien que susceptibles d'être critiqués, n'offensent pas la raison, et que les conclusions auxquelles j'arrive ne dépendent point de ce que de grands hommes les ont énoncées mais de ce qu'elles me semblent être au moins saines et pratiques quand on les applique aux grands problèmes.

Pendant toute cette étude je me suis souvenu du fait qu'on m'avait rappelé que les présidents de sociétés d'études et d'autres groupes d'hommes et de femmes ont souvent besoin d'un point de départ pour leurs discussions. Chaque chapitre pourra fournir un de ces points de départ, même détaché des autres, et de cette façon le livre pourra être utile, surtout à ceux qui, à cause de manque de temps et d'occasion ne peuvent pas facilement consulter les grands ouvrages sur les connaissances modernes.

W. J. J. CORNELIUS

North Peckham, London, S.E.
1933

PART ONE

CHAPTER I

THE PHENOMENON OF LIFE

"The mystery is still there, and will ever remain, but the steps by which the beauties of creation were developed, and are still developing, are becoming visible: and the vision fills every thoughtful mind with greater reverence for a power and a glory more fully revealed. No single creative act could fill the mind with half the awe and admiration evoked by this spectacle, in the heavens and upon the earth, of continuous evolution of wonder upon wonder. Yet scientific myth and religious myth of past ages are alike to be honoured and preserved as the best attempts of the knowledge or science of past ages to look up to this mystery, to understand it, and to worship the Highest."

DR. BENJAMIN MOORE, *The Origin and Nature of Life*, p. 160. Home University Library

We are told that there was a time when the earth was without form and empty and that darkness covered the face of the deep. This statement from the Book of Genesis is quite in accord with the findings of Science, though it is difficult for Science to talk about a beginning of things. For it seems impossible to conceive of anything that did not arise from something that had gone before.

Thus if we wish to inquire as to the beginning of our earth within what we call the solar system, we must examine some of the theories put forth regarding the source of that system.

But it is possible that long before matter existed there may have been a pre-material world. If this was so, it only confirms the oft-expressed conviction that "In a beginning was Mind,"[1] and Mind was responsible for all that has ever come into existence. A study of Laplace's form of the theory of the Nebular Hypothesis, 1796 and 1824, anticipated by Kant some years before, shows that it was thought that the solar system was once a gigantic glowing mass, slowly revolving around a centre. With the increase of speed a ring broke off

[1] Robert Bridges, *The Spirit of Man*, 1916, No. 42.

from the shrinking mass and this became the most distant planet. Other rings became detached, and other planets, including the earth, were formed, while the central mass remained as the Sun.

Behind Emmanuel Kant there was Thomas Wright of Durham, who was the first to propound the nebular theory, as it is termed, about the year 1750. Kant was the first to draw attention to Wright's theory, and he often gets the credit for the actual authorship of it.

Late in the nineteenth century the nebular theory was seriously questioned as being inconsistent with the essential facts, and numbers to-day have entirely given it up.

Sir Norman Lockyer said in 1890 that the earth gathers to itself millions of meteorites daily and that this has been going on for millions of years, and so the earth has grown.[1] Other theories, such as that of Chamberlin and Moulton, have succeeded in convincing many of their reasonable nature, but we are concerned principally at the moment with the gradual preparation of the earth for life and so may not spend time on other matters.

The outer crust of the earth cooled down, but the intense heat in the interior often forced molten matter right through the crust and lighter materials collected near the surface, while heavier matter remained deeper down. Thus the continents became built up of such substances as granites and the ocean beds of basalts. The earth at first had no atmosphere, and ages passed before water began to assemble on the surface. This was because water had to come from the earth itself at first, and it was a long period before rain fell to dissolve out saline matter from the rocks which made the sea salt.

Air and water in combination operated to make the sandstones, mudstones and other sedimentary rocks. As yet no life was possible on earth, the temperature was too high, and there was neither suitable atmosphere nor surface water.

[1] J. Arthur Thomson, "The Story of Evolution," p. 27 (*The Outline of Science*).

Practically all the living creatures we have any knowledge of can only survive in moderate temperatures and gentle reactions, and so in time there came an early atmosphere, heavy with planetesimal dust, to shield the earth from "intensities of radiance from without," as Chamberlin says, "and inequalities of radiance from within."

Here, then, is the first real preparation for actual life on earth, though the atmosphere had as yet no free oxygen.

Pools and lakelets preceded lakes and seas, and water, the second preparation for life, appeared in quantities. Water plays an important part in the production of life, for it forms over 80 per cent. of living matter itself. Then in the atmosphere of the now cooling earth came an abundance of carbon, hydrogen and oxygen, three wonderful elements which contain elements which favour the formation of materials which build up living creatures.[1]

Whatever is the common agreement among learned men about the preparation of the earth for life, when we come to the origin of life itself there is much disagreement. A very old theory is that of "abiogenesis," or "spontaneous generation," which asserts that fully formed living organisms sometimes arise from non-living matter. Aristotle taught this and said that it was an observed fact that some animals sprang from putrid matter, that plant lice arise from the dew which falls on plants, and that fleas are developed from putrid matter. The Italian Redi in the seventeenth century made the first refutation of abiogenesis after careful investigation, and his work laid the foundation for later proof that in all the higher and visible organisms abiogenesis did not occur, but that *omne vivum e vivo*, every living thing came from a pre-existing living thing.

The idea of spontaneous generation can be traced back many centuries: thus the Roman poet Lucretius (99–55 B.C.) was an exponent of what might be called a theory of wholesale spontaneous generation. In Book V. 780 of his *De Rerum*

[1] J. Arthur Thomson, *The Outline of Science*, pp. 28, 29.

Natura he says: "Plants and trees arise directly out of the earth in the same manner that feathers and hair grow from the bodies of animals. Living beings certainly have not fallen from heaven, nor, as Anaxagoras supposed, have land animals arisen from the sea. But as even now many animals, under the influence of rain and the heat of the sun, arise from the earth, so under the fresh, youthful, productive forces of the younger earth they were spontaneously produced in larger numbers.

"In this manner were first produced birds, from the warmth of Spring: then other animals sprang from the womb of the earth."

A. van Leeuwenhock, the Dutch microscopist, in 1693 made it plain that the higher forms of life arose only by generation from their kind, but he owned to there being a tempting hypothesis that there was a perpetual abiogenetic fount by which the first steps in the evolution of living organisms could arise, under suitable conditions, from inorganic matter. But he finally rejected the doctrine that any lower forms of life could be "produced spontaneously" or bred from corruption.

On the other side, the Chevalier de Lamarck, the French naturalist, considered that spontaneous generation might easily be conceived of as resulting from such agencies as heat and electricity, causing in small gelatinous bodies a utricular structure, and inducing a singular tension, "a kind of erethisme or orgasme." Kant rejected all ideas of "spontaneous generation" on the two grounds that such was unsupported by certain evidence and that it was an inadequate hypothesis. Louis Pasteur, the French chemist, conducted elaborate researches and made endless experiments in his life-work, much of which has had its influence on modern chemical and biological science. He became emphatic in his belief that the notion of spontaneous generation is nothing more than a chimera.

Theodor Schwann, the German physiologist, spent much time in making an exhaustive study of spontaneous generation, and his convictions were so greatly against its possibility that

he became a power in disproving the notion. Dr. P. C. Mitchell, Biologist, Anatomist and Zoologist in London and Oxford, states that it may now be stated definitely that all known living organisms arise only from pre-existing living organisms, and that the theory of abiogenesis may be taken as disproved. He remarks, however, that Professor Huxley, who disbelieved in abiogenesis, thought with others that there might possibly have been a primordial archebiosis—that is, that protoplasm in the remote past may have developed from non-living matter by a series of steps. The result of this consideration of a solution of the phenomenon of life is, I submit, to establish the fact that this theory has failed to satisfy, inasmuch as after the submission of supposed instances every case when under fair and unbiassed examination has fallen to the ground. No case of supposed spontaneous generation has withstood rigid examination.

We pass on to examine the theory of such men as Richter, Helmholtz and Lord Kelvin, who suggested that minute living creatures may have travelled to the earth from outside it, in the crevices of meteorites or among cosmic dust. It is extremely difficult to defend this idea when we know how improbable it is that protoplasm could survive such a journey by such means. This, however, is balanced by the discovery that living seeds can be subjected without loss to exposure in low temperatures and that spores of Bacteria can survive high temperatures: that latent life does not necessarily perish in periods of drought or lack of oxygen. Berthelot told the world that if molecular disintegration happened vital activities might be suspended for a time and recommenced with the restoration of suitable conditions.

Some who have considered the meteorite-vehicle theory have gone a step further and thought that life must be as old as matter. This theory seems impossible if we hold that life as we understand it is always associated with highly complex substances known as proteids, which are more like termini than beginnings in material evolution.

It appears to me that this theory is more of a vague speculation than many others. If it is allowed that the tiny beginnings of life were transported to earth from elsewhere in this way, the problem of life is not solved, but life's phenomenon is only carried farther back than the time of the earth's preparation for it to other spheres, and it is not possible to say with any certainty that life as we conceive it is supportable elsewhere than on our earth.

We tread on firmer and more certain ground when we think of the simplest creatures living to-day, notably the Bacteria and the one-celled Animalcules, especially those known as Protists which have not advanced to become either plants or animals. From such a picture we can reasonably speculate on the beginnings of life on earth, or rather in the waters covering the earth. From very simple Protists, it is maintained, the first animals and the first plants may have arisen.

Amid all the speculations regarding the source of life it is gratifying to be able to state that at last, after centuries of intelligent study, we can feel we have discovered the method through which Divine Mind has worked. It was as late as the nineteenth century that it was proved that identity of structure between animals and plants existed in the agreement that the cell was the unit of structure. Alongside of this, Protoplasm, the semi-fluid substance of the cell, which contains the germ of life, the real living substance, was satisfactorily located. In the year 1835 this substance had been called Sarcode in connection with animal life. In 1840 the living substance of plants was called Protoplasm, and in 1861 the two names were proved to indicate the same vital power.

Then in conjunction with the theory of Evolution, it was found possible to build up a structure founded on accumulated evidence, proving that both animals and plants had come from a common ancestry, for the fundamental phenomena of life are, in fact, the same both in animals and plants. The conception of Evolution came as a crowning triumph to the biologists, and opened out the possibility of making valuable

experiments, the results of which are serving to aid and lengthen the life of man, seeing that there has been an unending stream of life from a common source down the ages. Animal and plant life have been compared to a huge genealogical tree with successions of ramifications and divergencies. The fact that this tree has branches which have taken millions of years to grow and mature has meant that man's research has been directed along entirely different lines from those of old.

It is true that the process never ceases, and that it goes on everywhere all the time. The modern theory of Evolution admits this when it speaks of "emergence." By emergence we mean that there is the continual throwing up of new qualities which were not to be found in any of the antecedents from which the entity possessing the qualities sprang. The evolution of living organisms is nothing but the incessant appearance in the Universe of new qualities, new powers, new activities, new attributes of knowledge and skill. This means that when certain factors are combined there may be more in their product than there was in the factors.[1]

We cannot over-estimate the importance of our recent discoveries to the advancement, for instance, of medical and surgical science. When we examine that unit of structure which is termed the cell, common to animal and plant life alike, we find that the essential part of it is the living substance, Protoplasm. The cell is a tiny, usually microscopic, mass of this substance, with a smaller and inner body called the nucleus, generally enclosed in a membrane. Every living thing is composed of cells and their products, but the numbers of these units present, their diversity and specialisation, vary considerably.

Some microscopic creatures consist of merely one single cell, others, the highly complex multicellular animals, have millions of cells, according to form and function, such as muscle cells, nerve cells, bone cells and gland cells, etc. The sight under the microscope of an amoeba, a single cell, with its minute

[1] C. E. M. Joad, *The Meaning of Life*, pp. 33, 34, 35.

particle of semi-fluid substance, a living and moving organism, capturing food, digesting it, adapting itself to environment and reproducing its kind, fills one with amazement. As yet protoplasm safeguards its own secret as to its production, but it is undoubtedly the very essence of life, and scientists are still actively employed in searching for its composition, its response to stimuli and its various kinds of behaviour.

Now a human being and almost any animal or plant comes from the product of two tiny germ cells, and these cells must have contained factors for all the characters inherited from their parents, though the very simplest living creatures consist of one single cell and these are difficult to distinguish as to whether they are plant or animal. If we examine a unicellular amoeba, taken from a ditch or pond or elsewhere, we see it moving about, and its protoplasm can discriminate between substances it touches. It captures food particles agreeable to its digestion, it is sensitive and responsive to environment, and when it grows to a certain size it reproduces by dividing up into two or more tiny amoeba. It breathes and excretes waste matter, and is, without doubt, a living thing, although of what sort it is cannot be defined at once.

To analyse protoplasm reveals a small number of chemical elements, though it is better described as a complex of systems, in which there is a predominance of 75 per cent. of water and proteins, carbohydrates, fats and some mineral salts. Proteins being well recognised as the fundamental substances necessary to the phenomena of life, protoplasm could not exist without proteins.[1]

We are progressing in our search for life, for we find that the processes which go on in a small mass of living protoplasm consist of movement with physical and chemical changes characteristic of life. To this never-ceasing chain of changes we give the name Metabolism, and this, coupled with suitable environment, causes protoplasm to grow and increase as material is absorbed from without to supply needs which arise

[1] See Dakin, *An Introduction to Biology*, pp. 10, seq.

to stimulate growth and to compensate for the substances which have exhausted their store of energy. Living protoplasm again requires supplies of oxygen, and by respiration there is intake of this, the use of it and a passage out of the products which result.

Protoplasm has the capacity of bringing its food into a form which is agreeable to its special kind. Thus plants build up fats, carbohydrates and proteins from such substances as water, carbon dioxide and nitrates, while animals require complex organic compounds for their foodstuffs. It is certain, moreover, that the two assist each other, for without plants and photosynthesis the existence of the animal world is inconceivable.

We have gone far enough for our present purpose into the substance of all life, plant and animal, to turn now to the actual forms which by evolution have reached our present conditions of earthly existence, leaving out all those other facts so ably dealt with by the exponents of Biology, such as nutrition, respiration, movement, sensitivity, reproduction, growth, death, organic evolution, heredity and sex. All and each of these, necessary to advancement as well as actual existence, have been found actively in operation through the ages. If it had not been so, the story of the phenomenon of life could not have been written, because there would by this time have been no life whatever on earth. As it is, we are able in studying organic evolution to note the way in which through long processes covering undated periods Nature has exhibited manifoldness due to inexhaustible resources. There has been unity in the process, for the same fundamental activities find expression from amoeba to man.

There is also unity in the tree of life itself, for the Animal Kingdom is a system of blood-relationships. Man as the summit and crown of the genealogical tree is the outcome of all the long groaning and travailing of creation. If the result had been merely the production of an elaborate body, the process would seem to have been hardly worth while, but man

has more than this. His powers of mind place him high above all other participants of life. But this is another part of our subject.

In order to get back to the very dawn of life on earth we must imagine what took place perhaps forty millions of years ago, when in the waters which covered the earth the first specks of protoplasm awoke to vital functions. For long ages there were no backboned animals, only what is known as Invertebrates. Then after a long expansion of time the first Vertebrates, in the form of the rudimentary fishes, may be traced to the Silurian Age, which lasted, perhaps, twelve million years. After more lapse of time there came the emergence of Amphibians, and these developed fingers and toes, lungs, nostrils, vocal chords, a tongue and a heart.

In the Devonian Age, which lasted perhaps six million years, the world was almost all sea, and the fishes attained maturity. Our genealogical tree is growing, for next we come to a variable and progressive stock of marine, terrestrial, aerial, arboreal, gigantic as well as dwarf creatures of life. A motley crowd of Reptiles appeared in the Permian Age, which lasted about six million years. As the dry land began to emerge the first land creatures made their appearance. These had but little brain development, and some rapidly became extinct again.

Coming down the stream of time, we note that the Jurassic and Triassic Ages, again perhaps six million years in duration, when the world was everywhere tropical, was the chief age of Reptiles. The shark-like ichthyosaurus and the snake-necked plesiosaurus disputed in the waters. Gigantic dinosaurs browsed on the tropical forests, and killed and fed on the flying dragons or pterodactyls, which preceded the true birds. It was in these ages that the first mammals appeared.

We now come to the Cretaceous System, the Age of Birds, when the reptiles gradually developed powers of flying above the ground, and in this three million years true birds appeared.

It was in what is known as the Tertiary Period that the

probable arboreal ancestor of the human race acquired human characteristics and developed into the first form of humanity. This was also the time when the Great Mammals, like the mastodon and the dinotherium, and the earliest herds of herbivora, and the primitive ancestor of the horse lived and prospered. The gigantic mastodon, the sabre-toothed tiger and the crocodile, all sworn enemies of one another, fought for supremacy in this period of perhaps three million years.

When we study the Pleistocene or Glacial Period which comes next in time, we think of the greater part of the Northern Hemisphere being covered by vast glaciers, and man slowly rising in spite of terrible drawbacks, being at the same time contemporary with the mammoth, the cave-bear, and the woolly rhinoceros in this period of perhaps three hundred thousand years.

We now come to what is termed the Present Period of something like a hundred thousand years, which marks the differentiation of man from the animal world by the use of speech and tools, and the development of the many races of the earth. Primitive man lived in caves, and we can visualise the vast steps to progress which have come about until we reach present-day conditions. From the lowest Australian aborigines to the highest civilisation is a long stride, but it has been made.

Lest the very mention of the vast periods of time should prejudice anyone against the antiquity of man's life on earth, let me say that Mr. Theodore McCown, the American archaeologist, has recently discovered at Wady Monghara Athlit, in Palestine, a child's skull of the Mousterian Age, about twenty thousand years old, of the same type as the Galilee skull found at Tabgha in 1925. Surely the theory that man is the result of the struggle of ages upon ages does not prevent us from believing that he is nevertheless the child of God.

As our chief concern is the study of man, I have not tried to trace the many-sided points of evolutionary progress in plant and vegetable life, but they are known and can be studied. But in this account of the phenomenon of life as held to-day

by so many, we have worked back through a common ancestry from man to a mammalian stock, then through reptiles, amphibians, fishes. Then back to the simpler forms of life to that in which life consists. The greatest scientists of our day admit that the maker of protoplasm was Infinite Mind.

As to life's progressions and development, Bergson in his *Creative Evolution* points out that life develops along three distinct and divergent paths: that of torpor in vegetable life, that of instinct in animals, that of intelligence in mankind. He connects consciousness closely with power of movement; the more immobile an organism is, the less keen its consciousness, and vice versa. Thus the vegetable slumbers mentally; the animal passes its existence probably in a dream-like state: man alone is fully alert and awake.[1] When contrasting instinct with intellect, on page 146 he says that intellect which man uses in his advance in life is the faculty of making and using unorganised instruments, while instinct is the faculty of using or constructing organised instruments.

M'Dougall, in *Mental Evolution*, page 346 ("Evolution in the Light of Modern Knowledge"), challenges this, saying that instinct and intelligence are not two distinct kinds of mental function, but that they are rather two abstractions we make by considering mental process in two aspects in turn. All mental process is both instructive and intelligent.

Those who are not prepared to endorse all or any of the foregoing statements may be encouraged by the careful and studied words of an eminent, scholarly, religious leader of thought of our day, for a really important utterance was made by that veteran scientist, Sir Oliver Lodge. Delivering the foundation oration at University College, London, on March 17, 1932, he said that Science is utterly incompetent to explain the existence of the world as we know it.

The powers of physical science in the quest of origins have their limitations, and as yet the tracing back of the present condition of things to a dim and distant past, to show that

[1] See Dr. Griffith-Jones, *The Dominion of Man*, p. 40.

they developed out of a simpler and more homogeneous condition, is not complete. But the combined efforts of the great astronomers of our time and the researches of the mathematical physicists seem to tend towards that end. We are nearer an explanation of the origin of a solar system, the birth of the stars and the previous condition of the great spiral nebula than of old.

Yet "existence itself," said Sir Oliver, "is a mystery." It may or may not be purposive. Some evolutionists contend that there is guidance and control towards an ultimate end, while others think the process of evolution is merely a random dance of atoms, abandoned to the play of forces which act upon them.

Sir Oliver asserted clearly that there must have been in existence at the first a number of spiritual influences which ultimately became incarnate or incorporated with matter, but which previously gave no sign and were not taken into consideration. Things which live are actuated by something more than the physics and chemistry of their material organism. We must transcend the limitations of physical science, even in its broadest vein, and admit the working and operation of a superhuman guiding and directing Power.

Our study of the phenomenon of life demands that we should not disregard the statements made in the Book of Genesis, where until modern times the greater part of those who were orthodox Christians turned for the explanation they desired as to the mystery of the origin of life. Holy Scripture, equally with Science, represents life as having a distinctly physical basis, though vital force is not confounded with that material mechanism in which it resides, and through which it operates.

We have seen that some biologists claim that life came by some molecular arrangement, by a chemical combination, or by spontaneous generation. But each and all of these theories are insufficient to satisfy our search after truth. Huxley said that "the chasm" between the non-living and the living could not be bridged by the state of knowledge in his

day, and it is a fact that no action of material forces nor the ingenuity of man has yet produced a bioplasmic cell. Haeckel said that the naturalists of his day had nearly all given up the attempt to account for the origin of life by natural causes.

The teaching of Revelation and that of biological science agree that all existing life must have proceeded from some antecedent life. The Bible asserts that the first life on earth came from God. It has been pointed out that in the Genesis story there is a recognition of a mediate creation in the words "let the waters bring forth" and "let the earth bring forth," but it is only fair to say that if these material forces contributed to the production of life they were impelled to do so, and energised by the Creator. Tyndall expressed it as his opinion that the hypothesis that matter was originally endowed with the potency of life is expressly denied by Genesis i. 21, where life is emphatically stated to be the immediate creation of Elohim.

The Bible is not, and never claims to be, a scientific book, yet there are statements therein which are considered to invade the realm of Science. If it is claimed that the Bible is of Divine authorship, and that God is the God of Nature, He must know everything respecting Science man is ever likely to learn, and any facts which can be regarded as belonging to Science are given as perceived by the men of different ages who wrote and compiled the records.

Man has learnt that there is no finality to scientific research knowledge, but there is a continuous process of revision and readjustment of the expression of fact consistent with new discoveries. I cannot visualise a time when it will be able to be declared that man has found out all there is to know about nature. Any comparison between the declarations of Religion and those of Science can never be final for the reason that scientific discoveries are being made day by day and are therefore still incomplete and immature.

Again, it must be urged that such references as may be termed scientific in the Bible are not couched in language

which the scientists of our century would use, but are made in popular, everyday language agreeable to the time when they were written and subject to knowledge and experience. Perhaps it is too much to assert that the Bible is a scientific marvel, but it does seem accurate to say that the language of the Bible, when properly interpreted, does not contradict acknowledged scientific data, and that tested by the sciences there is evidence of superhuman knowledge and wisdom.

There is a correspondence to be noted between the order of creation in Genesis and the statements of geology regarding the succession of events. Thus we get Chaos, Light, the Firmament or Expanse, the Dry Land, Vegetation, Life in Water, in the Air and on Land, and, finally, Man.

Then in comparative anatomy, the question of rank among the vertebrate animals is determined by the proportion of brain to spinal column. These proportions work out thus: Fish 2–1, Reptiles 2½–1, Birds 3–1, Mammals 4–1, Man 33–1. Thousands of years before Comparative Anatomy took rank among the sciences, the author of Genesis followed the correct order of classification in the story of Creation. The poetry of the Bible reveals some scientific allusions:

JOB: "He hangeth the earth upon nothing."
ISAIAH: "Who hath measured the waters in the hollow of His hand . . . and weighed the mountains in scales."

It is now proved that the depth of the ocean is according to the height of the land it touches, and that there is just enough water surface to make life possible.

JEREMIAH: The "host of heaven . . . innumerable."

The stars (in another place) are compared in number to the sand of the seashore. In recent years this has been confirmed by scientific discovery.

We have no information given us in this account as to what life really is. Beings are described as "living creatures," and there is nothing more added. Science, the microscope and endless research in chemistry have given us a tremendous

amount of detail concerning living matter, and as to the way in which it has evolved, but as to what it is that gives to protoplasm the power of self-multiplication and organisation there is silence. Beale, on "protoplasm," says the utmost that Science can give as its definition of life is "that which originates and directs the movements of bioplasm."

Holy Scripture affirms that life comes from the exercise of the power of God.

It was on "day five," according to the Genesis story, that the waters and the air received their respective inhabitants. And God said, "Let the waters bring forth abundantly the moving creatures"—that is, "Let the waters swarm with swarmers or crawl with crawlers." Genesis points out that the fundamental significance of "sharatz" is to creep or swarm, and hence multiply, or vice versa, to multiply in masses, and hence to swarm or abound. The "sheretzim," though including small aquatic creatures that have short or no legs, are obviously all kinds of living creatures inhabiting either land or water which are oviparous and remarkable for fecundity.

So the creative fiat, as here pronounced, summoned first into existence the insect creation, the fishes of the sea and the reptiles and saurians of sea and land. We are indebted to Dawson for the suggestion that the "prolific animals of the fifth day's creation belonged to the three Cuvierian subkingdoms of the radiata articulata, mollusca, and to the classes of fish and reptiles among the vertebrata." Next we observe that the moving creatures had life, "Nephesh Chayyah"—a living breath. The creatures of the sea have the distinction of being possessed of a vital principle. Respiratory organs are the mark of the animal creation, and a reference is made to this in the term "nephesh," from "naphesh"—to breathe. Then came the fowl that may fly above the earth in the open firmament of heaven. Not above the firmament like the clouds, but in the concrete vault, or below the surface of the expanse. Next, God created great whales, "Tanninim"—to stretch. The word is used of serpents, and of the crocodile, so that

here we may have described "great sea monsters," monstrous crawlers that wiggle through the water or scud along the banks.

"And every living creature which moveth" denotes the second class of "sheretzim." The term "remes" is used of creeping animals, either on land or in water, and here it signifies aquatic tribes, for waters brought them forth abundantly. Fowls and fishes were created on the same day, but Luther, Calvin and Lyra all say that it cannot be that there is any supposed similarity between the air and the water, or any fancied resemblance between the bodily organisms of birds and fishes. Geology confirms the scriptural record by attesting the priority of marine animals and birds to land animals, by the existence of a period when great sea monsters, with the smaller aquatic tribes and winged fowls of the air, were the sole living creatures on the globe, and that precisely as Elohim designed, life has continued in unbroken succession since its first introduction.

The sixth day of Creation is represented as that on which, like the third day, there is a double creative act, the production of the higher land animals and the creation of man. The earth was commanded to bring forth the living creature after his kind, and these land animals are subdivided into three species or classes: cattle, "behemah," the dumb animal, or the larger grass-eating quadrupeds; creeping thing, "remes," the moving animal, the smaller species that move either without feet or with those that are scarcely perceptible, such as worms, insects, reptiles; and beasts of the earth—that is, wild, roving, carnivorous beasts of the forest. All these as the product of creative energy were to spring from the plastic dust of the earth as essentially earth-born creatures, but by the direct fiat of Elohim.

The creation of the higher animals being completed, there remained but one more act to be accomplished, the *magnus opus* which was to crown the Creator's cosmos. And God said, "Let us make man," a new being, to be named Adam, perhaps describing his colour from "adam"—to be red, or his appearance from the Arabic "to shine," denoting the brilliant one; or his compactness, both as an individual and as a race,

from another Arabic root, which means to bring or hold together; or his nature as God's image, from "dam"—likeness, or, and most probable of all, his origin, from "adamah"—the ground.

In our image, after our likeness. The man was to stand to Elohim as a "tselem"—shadow, and a "damuth"—likeness. The two terms are practically synonymous, but some early Fathers thought that "image" referred to the body, which by reason of its beauty, intelligence and stature was an adumbration of God, and likeness referring to the soul, the intellectual or moral nature. At any rate, the relationship of man to the rest of creation is clearly defined. Let them—that is, the race, composed of many individuals—have dominion, rule and supremacy over everything created and made.

What can we say to this wonderful story, so carefully and progressively set out? We cannot say it is history because it pictures a period which antedates the dawn of history. It is not Science in the generally accepted sense of the term. It is certainly not pure myth, and this is evident when we carefully contrast it with those heathen cosmogonies it is said to resemble. Thousands regard it as Revelation, and it is certainly the work of one who, being inspired by general ideas, wrote down in his own language what he conceived to be a story of beginnings.

Kuntz rejected the theory of the narrative being "the recorded intuition of the first man, handed down by tradition," and it can hardly be the inductive speculation of some primitive cosmogonist. Nor can we allow it to be a pious fraud, of post-Mosaic origin, written to uphold the Jewish week cycle, for that would negative its inspiration of which it certainly bears the mark. We have to remember that here is a theory which is the only one admitted by large numbers of people even in our own day, and one in fact to which many are returning as being more satisfactory to their sense of the Omnipotence of God in such "special creation" than any other. It does not deny the findings of Science, nor does it pretend to be the last word concerning the origin of life. It certainly ascribes all the

glory and might of Creation and its purpose to the Divine Mind, who was and is and ever will be. Yet Myth and Parable have had a part in supplying the materials of the Genesis story, and it is possible that a record of supposed events was handed on by being stamped on clay tablets. Unless we are prepared to deny the possibility of Revelation and think the account to be pure imagination, we must regard the story as psychologically the effect of what was received by man from God. We note that in the act of Creation the scene is portrayed as it might be presented to the human eye, and if that is taken for granted many of the objections will lack point.

This is not the place to go further than the discussion of the fact of life as exemplified in its highest and noblest expression, Man. Why man has by the possession of the highest type of "unfettered mind" and an immortal spirit been able to rise to and hold his exalted position is not our inquiry at the moment, though without these man's value is not considerable. Dr. T. E. Lawson, the eminent London physician, in a lecture at Westminster some time back gave a chemical analysis of an average man's body weighing ten stones, and he declared it to be as follows: enough water to fill a ten-gallon barrel; enough fat for seven bars of soap; carbon enough for nine thousand lead pencils; phosphorus enough to make two thousand two hundred match-heads; sufficient magnesium for one dose of salts; enough iron to make one medium-sized nail; sufficient lime to whitewash a chicken-coop; and sulphur enough to rid one dog of fleas. The whole, Dr. Lawson said, might be purchased for five shillings, and it was much the same whether the body in question was that of a village idiot or an Einstein.

The doctor omitted to mention what man was worth plus his body—that is, as to the priceless value of the added mind and spirit. Perhaps he could not estimate this. Who can? None but He who is responsible for these wonderful and undying endowments, which constitute the real and eternal life of man.

CHAPTER II

THE EXISTENCE OF GOD

> "*The world is either a welter of alternate combination and dispersion or a unity of order and providence. If the former, why do I care about anything else than how I shall at last become earth? But on the other alternative, I feel reverence, I stand steadfast, I find heart in the power that disposes all.*"
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> MARCUS AURELIUS—*Meditations*
> Professor Pringle Pattison's Translation

One of the almost universal interests of humanity is concerned with the Why, the Whence, and the Whither of life. Ancient and modern religions have nearly always maintained that these questions can only be answered by believing in a Supreme Being or Beings from whose mighty will and power life comes, but not every system of religion has set out to prove it.

The controversy regarding the Existence of God has endured almost from the first stages of history, and it probably will persist to the very end of time. Practically the whole human race has demanded an answer to the questions: "Is there a God?" "Where is He to be found?" "Did He make us?" In order to deal with such matters we must begin with another question, to which we are prepared to provide an answer: "What do we mean by the word God?" I suggest that what is meant is that underneath all usages and conceptions of the term "God" there is the "idea of power exercised by a Spiritual Agency." All religious systems, at any rate, would be prepared to accept this definition. In this sense all higher and lower religions alike are animistic. That is, that in them all there is assumed that the source of Almighty Power is that of "anima," a spirit infinitely greater than the spirit of man himself, but yet which has a real similarity.

This may be traced in a greater or lesser degree through the very simplest form of Naturism up to the noblest and most complete forms of Theism, from the ugliest idol-worship

up to the New Testament conceptions of God. I do not say that complete satisfaction as to the existence of God is to be found in this assumption, for man still echoes the cry of Job: "Oh that I knew where I might find Him!" and every age has its seekers. St. Augustine's words, so often quoted, represent a further stage, and imply that he, in company with others, found confidence in the belief that God as we think of Him to-day is the Maker of All, and One who provides a means of access to Himself, so that help in life may be forthcoming. "Thou madest us for Thyself: and the soul is restless until it finds rest in Thee." The soul of man craves for rest, light, pardon and peace; and no belief, no system of knowledge, no philosophy which cannot give hope of these can ultimately survive.

The Jewish religion spoke of a spirit which moved on the face of the waters, and the Christian religion stands for an Almighty God who is revealed to man in a threefold personality. Pagan mythology dealt with the matter by clothing gods in human form, so that nearly every desire of man, his appreciations and aspirations, were made into gods. The modern man who asserts that he is creedless, and who does not admit the existence of God, cannot consistently deny that he has a supreme being in the background of his life, whether he worships sex or Venus, money or anything else. He may have an absorbing intellectual interest which to him is a god, but whatever or whoever he recognises as supreme there is the root idea that no one can get rid of the necessity of a god.

The opinions of some of the world's wisest and most learned men have been much divided on the question of God. It is somewhat doubtful if Thales, one of the seven wise men of ancient Greece (640–550 B.C.), recognised the existence of a Personal and Governing Deity, whilst this was distinctly taught by Anaxagoras the Greek Philosopher (500–428 B.C.). Archelaus may have held the doctrine, but I think it is rather doubtful. Pythagoras the Great Philosopher and Geometrician (582 B.C.) was a man of high morality and great piety, but his

followers drifted into a system of superstitious mysticism far removed from their Master's teaching. Admirers of Socrates (470–399 B.C.) lay stress on his clear and lofty Theism, his insistence on the necessity of virtue, and his ideas on the dignity of human nature, but all this was lost when through Plato the Academy became the centre of disputative scepticism.

The Eleatic School taught emphatically a distinct consciousness of the Unity and Spiritual Nature of God, and protested against the gross and materialistic Polytheism of their day, but Parmenides was the actual agent for secularising this definition of the Being of God, and the sceptical sophistry of Zeno and the ascetic dualism of Empedocles led to Atheism. Plato is credited with the teaching of an idealistic philosophy, which had strong resemblances to revealed truth as to God, the soul of man, sin and a future life, but such ideas on these matters died out in Polemo and Crates on the one hand, in the sceptical uncertainty of Archesilaus, and in the probabilities of Carneades on the other.

Aristotle is acknowledged by many to be the greatest figure among the physical philosophers of the fourth century. His cosmic theory absorbed a vast quantity of observable material especially in the sphere of biology. The Aristotelean system of physics in a modified form, after absorption into the philosophical schools of antiquity, played an important part in the history of Christian thought. While in the earlier Middle Ages the need for a reasonable system of philosophy was met on the scientific side by Plato's Timoeus, by the thirteenth century Aristotle's Elements came into great prominence, and the Catholic philosophy of which St. Thomas Aquinas (1225–1274) was the leader, was built on the writings of Aristotle.

Charles Singer, in his *Religion and Science*, p. 34 (Ernest Benn, London), has worked out elaborately the points of Aristotle's system which could be, and those which could not be, incorporated into the Christian system. I can only draw attention to this valuable exercise, and invite my readers to purchase the book at the cost of sixpence.

In Charles Edward Pell's book published in 1923,[1] the author sets out to prove, and he claims to have proved, that God actually exists on the grounds that there is exact scientific demonstration available of His Being and Work. He points out the defects in Paley's argument, and asserts, as others have done, that the only alternatives conceivable are that all in the Universe, as well as the Universe itself, is due to the activity of some intelligent directing power, or that it is the result of the incidental adjustment of blind forces working according to the laws of chance. Mr. Pell deals with the laws of chance, analysing and formulating them with logical precision; and then proving that the facts of organic evolution are entirely incompatible with the hypothesis that they are the outcome of chance. He makes a great point of seeking to prove that the origin of the Universe through foresight is a logical as well as a mathematical necessity, as absolute as anything in human judgment can possibly be.

What, then, can be said of the utterances of Professor Julian Huxley, the grandson of the famous Victorian Evolutionist, who has once more stirred up the controversy between Science and Religion by his recent Conway Memorial Lecture, and his broadcast talk from Savoy Hill?[2] He said that there were many who held that the nineteenth century had revealed that there were current a whole spawn of monstrous ideas about Religion. He instanced among other matters verbal inspiration, eternal damnation, magical efficacy of prayer or formula or rite and miraculous intervention.

These, said the Professor, have no validity in themselves, and none of them are vital to any true Religion, for Religion in the light of Science is "not a divine revelation," but a "function of human nature." It is, he continued, a very peculiar and complicated function of human nature, sometimes noble, sometimes hateful, sometimes intensely valuable, sometimes a bar to individual or social progress, but it is no more

[1] *Proof of the Existence of God* (Cecil Palmer, London).
[2] See B.B.C. Reports, 1932.

and no less a function of human nature than fighting or falling in love, than law or literature. Such utterances are calculated to disturb and unsettle the beliefs of many who hitherto have not given much individual thought to such matters, but have accepted what are now called monstrous ideas as part of their faith without question or argument.

But I think there will be many who will rebel vigorously against what follows when it is stated that the Christian Creed, statements in all parts of the Holy Bible, the fact of petitioning prayer, the language of hymnology, all implicitly asserting the belief in a personal God, who surveys from the outside the world He has made, who controls its normal workings and can miraculously interfere with them, who listens to prayer and may grant man's petitions, who can be pleased or full of wrath, who can purpose and plan, and who deliberately sent His Son into the world to save sinners, is all a myth and a symbol, a valiant attempt to express the inexpressible, an unfortunate inexactitude.

There is much here which the Church no longer insists upon; so much that is partly affirmed by individuals and not ordered to be accepted by recognised authority, that the Professor's argument loses much of the force he intended to use for the purpose of destruction. Hence it is obvious that each and every part of what he challenges should be carefully tested before an opinion for or against is arrived at. Fortunately Professor Julian Huxley's views are not universally accepted as sound by many of our eminent scientists, so that those who believe in the orthodox faith have no reason for despair as to the relationships between Religion and Science.

Challenging belief in a Personal God as he does, the Professor goes on to say that it is possible to have a religion without a god, which would be an acceptable form to many who are to-day deserting orthodox beliefs. Then in opposition to the theory that God made man in His own image, he infers that man makes God in his image. Thus we have the inference that new gods can be set up by humanity, and I can see in this view

a certain aspect of Pantheism. Professor Huxley's god is material Science, a lifeless, unsympathetic being, but yet for all that a god, expressed in all nature and in every proposition that can be made about nature. With such a supreme being over mankind there could be no indication of love and kindness in Religion. The scientist as such has his sense of sin, but if the laws of nature are violated his god is cruel and unforgiving, and not, as is the Christian's God, endowed with love for man.

If the Theistic conception of God were to be abandoned because it can no longer bear the weight of the Universe as conceived by modern Science, if God be but the product of the human mind, then as one active in the affairs of the Universe He cannot be existent. There would be, of course, as there always has been, a form of religion extant, but there would be no sense in offering intercessory prayer, no fear of punishment in the accepted sense, no idea of propitiatory sacrifice. The will of God would resolve itself into a combination of the driving forces of nature with the spiritual pressure of abstract ideas and some of the conscious and subconscious desires of man.

Such are some of the theories which Professor Huxley advances as calculated to satisfy the convictions and aspirations of those who, full of genuine perplexity at the moment, are seeking a ground for religious expression outside that which contented our forefathers. This new form of religion is supposed to possess scope for the religious outlook of the intellectuals, who are finding their present position unbearable, for, says the Professor, from the human and scientific point of view, the new religion cannot be one of negation, of death, asceticism and resignation, but it must be a religion of life, something which can issue a programme which goes far beyond the provision of stimulations for the religious emotions once a week, and a string of moral platitudes.

To my mind, as I study the foregoing, there is nothing satisfactory about the new proposals, and I cannot admit that they are calculated to remove perplexities but rather to increase them. Progress of all kinds in intellectual thought and

in scientific discovery has certainly led to the necessity for a restatement from Religion as to God, human life and its destiny. How are we to arrive at this? We proceed to conduct an examination of reason, revelation and experience, which cover the groundwork of most men's beliefs in a Personal God. Of course there are others whose foundation of belief is in tradition, added to the powerful influences of home life, friendship and the atmosphere of religious associations.

When we examine the Christian Doctrine of God, we find that it has been gradually evolved from many ancient ideas and incorporates a great number of theories which are destined to emphasise the Omnipotence, the Wisdom, the Love and never-ceasing Regard for all men and things, which are Divine Attributes. The name God comes from the same Saxon root as good, which gives emphasis to that benignity which is commonly associated with the Deity and which corresponds almost invariably to two Hebrew words with a common root, "ul"—to be strong. Thus God is thought of as Spirit, Love and Lord, and there is included the ideas of One who is immaterial, intelligent and free Personal Being, of absolute goodness, wisdom and power, the Originator of the Universe, and the constant preserver of it, who nevertheless governs it and directs it by His Providence which He exercises through the agency of man, as definitely related to Himself.

It is noteworthy that the Doctrine of God has not invariably been the starting-point of Christian Theology, for Melanchthon (A.D. 1497–1560) started from man's free will, the Heidelberg Catechism (A.D. 1563) with man's misery, and the Groningen School in the Netherlands with Christ. No new theories regarding God characterised the main body of the teaching of the Great Reformers, because there was no call for controversy on the subject at the time when the Great Upheaval of the Reformation took place.

It is extremely valuable to compare the many points of view arrived at by the Fathers of the Church in their theories of the Being of God. Justin Martyr (A.D. 100–165) thought

that the best proof was from the conscience of man, whilst Minucius Felix (A.D. 228) emphasised the witness of the material universe to its Almighty Creator. Clement of Alexandria (A.D. 218) and Origen (A.D. 185–254) demonstrated that without the aid of revelation proof was impossible. Arnobius (A.D. 325) considered it as impious to try to prove it as to deny it.

When in the fourth century Paganism suffered severe defeat and belief in the old gods perished, a new form of Christian apologetic was called for, and in order to combat the widespread tendency towards scepticism, philosophical demonstration of the existence of God arose. Athanasius (A.D. 297–373) and Gregory Naziengen both actively opposed this, declaring that such demonstrations were, in their view, irreverent. Diodorus of Tarsus (A.D. 384) held that as everything in the Universe is subject to change, and change itself must have had a beginning, there must have been before such beginning a Self-Existent Author of Change. John Damascene (A.D. 750) held this view and developed it.

Augustine (A.D. 450) elaborated an important, though somewhat abstruse, metaphysical proof of God's existence from the existence of general ideas. Boethius (A.D. 524) dwelt on the fact of general imperfection, holding that such demanded an opposite perfection which must be found in God.

What Augustine and Boethius pleaded for, Anselm (A.D. 1109) established with philosophical precision. The schoolmen accepted this view and taught it, and it was carried on and strengthened by the work of Descartes (A.D. 1650). Further, other schoolmen made additions of arguments of a definitely practical nature. Hugh of St. Victor (A.D. 1141) taught a form of the cosmological argument. Abelard (A.D. 1142) and Raymond of Sabunde (A.D. 1350) followed with a theory of evidence for a Supreme Ruler based on the dictates of conscience. Duns Scotus (A.D. 1308) and Occam (A.D. 1327) admitted these lines of proof to be practically sufficient, but did not consider them to amount to actual demonstration.

An abandonment of the whole of the scholastic philosophy followed the revival of classical learning in the fifteenth century, and in Italy of all places there ensued an outbreak of Atheism. The great Savonarola (A.D. 1498) combated this with a strong pronouncement of the argument from the universal consent of mankind, and this had the support of Grotius (A.D. 1645). Boyle (A.D. 1691) and Ray (A.D. 1705) systematised and popularised the argument from design, while Dereham (A.D. 1714) and Paley (A.D. 1794) elaborated and perfected it. Dissatisfaction with the strictly philosophic proof of the existence of God led to the advancement by Samuel Clarke (A.D. 1704) of his important *a priori* argument.

It was after the appearance of Pantheism, Materialism and Atheism at the end of the eighteenth century that Kant (A.D. 1804) exposed the weakness of all metaphysical proof, and he emphasised once more the argument from design. "The feeling of absolute and universal dependence" as proving the existence of God was that which marked the work of Schleiermacher (A.D. 1834) and Coleridge (A.D. 1834). To meet the declarations of atheistic evolutionists scientific apologetics have been emphasised in our own day, and numbers who are included in this school of thought regard evolution as against the Divine Creatorship and the origin of life at His hands.

No one can reasonably deny that it is one of man's special endowments to think out mighty problems, and the very power to think is the proof and guarantee of man's existence as a personal, self-conscious being. The desire to frame some concept of God and of the position occupied by man in respect to Him has been the greatest problem man has ever tried to solve, and this because it would solve just exactly what his relationship is to all outside objects if he could once and for all determine who and what God is, and what He did and does.

For the most part those who admit the existence of God start with the thought that He is a Supreme Being, and this idea is arrived at by experience, inference and probability, as certain facts and phenomena without and within ourselves are

examined. Then it is held that God, the Supreme Being, must have existed from all eternity, otherwise He must have had a beginning before which nothing existed. But, as out of nothing, nothing can come, either He does not exist now, or He never had a beginning. It arises, therefore, that God must be uncreated, or else, if He were created, that act must have been due to some cause or agent which existed prior to Himself. If such an agent is impossible to thought, God must be eternal, uncreated and uncaused. Next, it is asserted that He is the Uncaused Cause of all things of which real existence can be proved, or else there must be another independent Cause, and so God would be merely one of two or more gods.

There have been objections to the term "Infinite" as applied to God, because that word is merely a negation, denoting that which has no bounds, and so the words "self-limited" and "self-limiting" have been applied to Him as being expressive of His known actions. Then the Immanence of God is an important part of belief, in that the Divine or Spiritual Essence permeates the whole Universe, while God's Transcendence is not lost sight of as being above all finite forms of His self-limitation.

On the whole I think that the greatest number of believers would say that personal experience of what they have been taught as to God has given them all they desire, and that prayer, sacrament and their vital association with our Lord in His Work as Saviour and Friend of man have established in them a real foundation for belief in and dependence upon a Personal God.

This means that complete reliance has been reposed in Revelation, all important and calculated to occupy a very high position in man's religious advancement, but yet insufficient in itself to convince everyone as to the existence of God as a Personal Being.

God in Holy Scripture is Elohim and Jehovah in the Hebrew, and Theos in the Greek. Various other names, such as Adoni, Elion, El-Shaddai, Despotes and Kurios are used with less

frequency. Elohim is the plural of Eloah, and this springs from El. The specific idea it presents is that of strength and power, so Elohim denotes the Powerful Being. Therefore this name is mainly used when God appears as Creator and Providence. Elohim created the Universe. He upholds and governs it. He is the Being who is august, majestic and almighty, the object of man's supreme reverence and awe. Jehovah is a composite word, from Havah—to be. It probably takes its form from three of the tense forms of the verb, the past, present and future. The idea to be conveyed is that of existence or life. So, as a name of God, Jehovah means the "I am" or the Living One, and it is never applied to any other Being, imaginary or real.

It has a special potency in the Apocalypse as He "which was, which is, and which is to come," the One who exists from Eternity to Eternity. The main distinction between the two names is that Elohim exhibits God in His acts and relations of Creation and Providence, and Jehovah is seen mainly in the spheres of grace and redemption. Jehovah is the God of the promises and of the Covenant. He reveals His Will to man in supernatural revelation, and He comes down to man through Incarnation.

The Greek word "Theos" is the third principal name of God. Plato suggested its derivation from the word Theo—to run, because the first gods were the Sun and the Moon always running in the sky. Tertullian considered this derivation as ingenious but ridiculous. Herodotus wrote of the Pelasgi: "They called the gods Theoi, that is, Disposers, because they had disposed and arranged all things in such beautiful order." On this foundation "Theos" would come from Tithemi—to place, arrange or dispose of things, events and persons. As One over all, therefore, Theos would mean the Supreme Arranger or Disposer.

This derivation is attractive, but it cannot be accepted because Theos is Greek in form but not in origin. With only formal variations, the word exists in Greek, Latin, Sanscrit

and perhaps in the Old German as the name for God. So we get Theos, Deus, Deva and Tues, or Tuis. Therefore we must look for a root common to all these languages. Some declare that they have found it in the old form Div, meaning to be bright or to shine, and if that is so, it would designate One who is Light.

Only by implication can we see in any of these scriptural names a reference to God's moral nature and attributes, but it is contended that our complete conception of the existence of God as a Perfect Being is to be obtained, not from any single and separate part of nature or revelation, but from their related and aggregate findings. But there is another approach to the investigation we wish to make, and that is along lines which preclude for the moment both revelation and experience. Think of the world we inhabit. The scientist says that the world is governed by "law," by which he means that from outside of the world there are "rules" which Nature obeys, and the observance of which, coupled with the outcomes of man's experiments with and control of it, are factors which enable man to form conclusions as to the whole as he examines particular instances of procedure.

Here the scientist is pretty sure of his ground, for intellectual investigation is possible as to the fact of order and not chaos in the world. Thus, for instance, oxygen and hydrogen combined always form water, vines always bear grapes, children and nothing else are always born of human mothers. Does not this tell us that what is intelligible must have living intelligence for its author as well as for its appreciation and apprehension?

The fact of power and design in created things, two of the most ancient arguments of all, drives us back to the words of the Psalmist and others in Holy Writ; and such contemplation must still be allowed in an age when knowledge of the works of the Creator is much greater than ever before. Even the most imperfect knowledge of the findings of modern Science, as in Biology, Astronomy and Physics, brings an enrichment of our

thought of a Personal God as new sources of the vastness, the endowment and the purpose of Creation is gradually unfolded. We are told, for instance, that if the molecules in a pint of water could be placed end to end in a line they would form a chain which would encircle the earth over one hundred million times. And modern Science enables us to trace broadly, supplemented with allowable guesswork, the progressive history of the created material universe from its commencement, perhaps two hundred million years ago, right down to the present day. In this way we get a contribution as to the character and nature of the Father and Creator of all things from a scientific and not a religious source.

When we explore the sciences of Astronomy and Geology we discover a process which culminates in the production of the solar system, and in that system one planet only, as far as we know, capable of sustaining life. In the development of life on the earth, which has taken something like three hundred million years, we find that Evolution is the story of how living things have made themselves at home and have gradually adapted themselves to their environment. Man, as the crown and end of the process, is able to control his environment by means of forethought and intelligence. This is the case even with primitive man of the Stone Age, and we can trace it right along from primitive to civilised life.

To state that man is a being with his roots in the natural world is not to rob man of his dignity but to find that Nature is more marvellous than we knew of. Man is Nature's child; she has produced him; she is his wonderful mother, and so, knowing what we do, we must, because of the progress of Science, work from Nature to God in a different way to that in use a century ago.

So with reference to the argument from Design, we add to our view of the indication of an intelligent and benevolent Creator the thought of Purpose in a larger issue than before, so that, setting aside isolated instances, we deal with the broad fact that the world of Nature is so constituted that

development has been possible, from elementary to completed, from single to complex, from chaos to order, from amoeba to man, from matter to life, from life to mind, from mind to spirit. This leads us to say that Purpose must be the outcome of Will, and Will is the outcome of Personality or Personalities. Why should not a single supreme Will or Purpose be the originating and directing cause of the Universe? Then, as a final consideration, we think of the cosmic process in man. The rational, moral and spiritual nature of man provides us with by far the most important clue to the nature of God. Does man express the Purpose and Will of God in creation? Are we justified in ascribing moral and spiritual as well as rational qualities to God? The Universe issues in man and is a pledge to assure us, not merely of God's wisdom, power and patience, but of His Goodness and love, since one capable of love is the final outcome of His work.

Can we not then say quite fairly that Creation points to, if it cannot be said to prove, the existence of a Personal God, in the sense in which we speak of personality in human beings? There is another question with which we might deal another time—that is, the aesthetic argument for theism. There is an acknowledged beauty in the created world, and this consideration deserves study in its renunciation of proof and appeal to a logical probability as to its Creator. But in the face of so much evidence culled from modern scientific research, we cannot accept Professor Huxley's position or adopt his conclusions.

We are not, however, entitled to assume that all scientists are non-Christians, or to say that modern Science is necessarily antagonistic to the faith of the Church. George Romanes spoke of the many brilliant mathematicians at Cambridge about the years 1870–80, the majority of whom were orthodox in religion; and in all quarters eminent men are to be found whose scientific researches have not caused them to discard those matters which are discredited by Professor Huxley.

Some remarkable statements as to the existence of God

were made, it will be remembered, by Darwin. He said that the belief in God has often been advanced as not only the greatest but the most complete of all distinctions between man and the lower animals. But, as far as he could see, it was impossible that this belief was innate or instinctive in man. Yet, on the other hand, a belief in all-pervading spiritual agencies seemed to be universal, and apparently denoted a considerable advance in man's reason, arguing also for a still greater advance in his faculties of imagination, curiosity and wonder. The assumed instinctive belief in God, used as an argument for the Divine Existence, Darwin considered to be rash, as if this were to be admitted men would be compelled to believe in the existence of many cruel and malignant spirits, only a little more powerful than man; for a belief in them is far greater in a general way than that in a beneficent Deity.

The idea of a universal and beneficent Creator probably did not arise in the mind of man until he was elevated by long-continued culture. While we cannot deny the relative truth of this, yet Darwin's conclusions are not absolutely correct, seeing that right behind all culture there was a dim perception of a Higher Power than man, who could help him, it was supposed, to live prosperously and happily.

If it is argued that it was impossible to imagine One who was free from all imperfection and limitation of power until man's mind had been elevated by culture, I agree; and the mind must attain a certain standard of values before it can have a real and abiding sense of a Being of "infinite power and beneficence."

Human history is therefore a story of the Evolution of the idea of God. Grant Allen in his book with this title[1] goes back beyond history to times prehistoric. He pleads that Man, face to face with the grim and inexplicable fact of death, sought to pierce the veil, and imagined that on the other side there was a realm of spirits both powerful and mysterious.

He describes the gods of Egypt, of Israel, of Greece and

[1] Watts & Co., London, 1s.

of Rome, and how the peoples attributed the growth and promotion of the earth to Divine beneficence. Thus there were gods of cultivation, of wine and corn, and dying gods who sacrificed their life to give eternal life to their followers. Mr. Grant Allen then proceeds to the discussion of the God of Monotheism, belief in whom has obtained the ascendancy. He points out that God is reigning supreme to-day in the thoughts of men, and that even Trinity in Unity is not considered to be an exception to the Monotheistic Order, incomprehensible though this belief is to some.

He asks the question in his book as to whether, seeing that belief in the One Great God is apparently resting on a firmer foundation than any belief has ever done before, God will be superseded in men's minds by any other Divine Being. Gods by the thousand there have been. These have been worshipped for periods of time, and then their fame has vanished altogether. Is it possible that God, the Divine Being of present-day Theism, will follow Bel and Osiris, Tezcatlipoca and Jove into obscurity?

One answer to the question, of course, is that the doctrine of the existence of God, as well as that concerning His works and His relationship to man, will always be matters of argument and speculation, and to many thousands who desire to know the truth the proof from reason, from nature and from conscience make but a partial appeal. The truth of this is to be seen in the rise of many heterodox sects in Christendom in modern times. But quite apart from all the findings of scholarship and also of Revelation, there is a knowledge of God, held by countless numbers of simple minds which can never pass away or be superseded by any other belief. It is the knowledge of God from personal spiritual experience of contact with Him. It is not a question with such of finding God as of God finding man, and in response to prayer granting a sense of relief from anxiety, joy instead of misery, support in place of helplessness. The witness of God is within. No other knowledge of God can equal this. It is learnt in communion with God.

One of the decrees of the Vatican Council of 1870 declares decisively how the Roman Catholic Church defines the doctrine of the existence and attributes of God. It is as follows: "The Holy Catholic Apostolic Roman Church believes and professes that there is one living and true God, Creator and Lord of Heaven and earth, omnipotent, eternal, immense, incomprehensible, infinite in intellect and will, and in all perfection; who being One, singular, absolutely simple and unchangeable spiritual substance is to be regarded as distinct really and in essence from the world, most blessed in and from Himself, and unspeakably elevated above all things that exist, or can be conceived, except Himself."

It will be seen that this decree emphasises above all things the transcendence of God. That God as the supreme principle of unity in the world is yet eternally One, the Eternal Essence of all things, the fountain-head of power, the cause of all things and the world's eternal source, the Eternal Beyond, the Eternal God. But we may not neglect the view, even if we admit all this, of God's immanence in the world of our experience, for as immanent, being at the heart of nature, He must needs be the life of man's life and the soul of man's soul.

I understand that the Roman Church still holds the view that the actual existence of God may be demonstrated as a valid inference, and that the apologists of that Church hold that the four famous proofs which Kant thought he had demolished in his *Kritik of Pure Reason* are sufficient. Dean Inge has stated that if the moral proof is put aside as standing by itself, the others, though vulnerable in their original form, have much value if put forward in a certain way. Thus if there is the presence in the human mind of moral, spiritual and religious convictions, the ontological argument obtains, unless there can be found something else in the real world to account for and justify them.

The cosmological argument, which traces back proximate causes to a Great First Cause, asserts the transcendence of God at the expense of His immanence. The Dean points out

that there is no truth which needs emphasising more at the present time than this. Professor Pringle Pattison, who was a devout and earnest Christian, in company with some other modern philosophers, regards God as organic with His world, which is as necessary to Him as He is to it. This conception of the Deity does not accord with the teachings of Christianity. Passing on to the teleological argument, we remember that Kant said that this can never lose its value. Hume said that notwithstanding the freedom of his conversation and his love of singular arguments, no one paid more adoration to the Divine Being than he did, as he discovered himself to reason in the inexplicable contrivance and artifice of nature.

Tennyson, as he thought of the infinite number of finite purposes in the infinite mind of God, spoke of the "one increasing purpose." Probably the poet was right, though many disagree with him. Every one of these arguments are of some value, but they do not cover the ground. The God we acknowledge is revealed to us under His three attributes of Goodness, Truth and Beauty. It must be through sensation that we can appreciate these attributes, in the same way as through this means a knowledge of the external world becomes ours. As we ascend into the Kingdom of absolute values, as they have been revealed to man, we find God, and our own immortality. There is undoubtedly a spiritual world, and the things therein that are not seen are eternal. Then we cannot set aside the practical value of prayer, the benefits accruing therefrom being a matter of experience in everyday life, for if God is personal, it must be possible to hold communion with Him. After all, in reference to God as to so many other subjects in which we are interested, "we walk by faith and not by sight." The adventure we make justifies our action if simply and honestly made, and if proof does not come to us in this life it is because that is reserved for the time when, purified and fit for the vision by transformation, man shall see God as He is.

For ourselves, let us be prepared to acknowledge that each age must bring advances in knowledge, and that though it may

seem that Science, which can only deal with what can be absolutely proved, may cause some shocks to old-fashioned religious theories, yet Science cannot deny the facts of religious experience, it cannot invalidate the contribution of revelation, nor can it reasonably offer any bar to the acceptance by free men of the religion of the prophets and of Our Lord as true in fact and reliable for all men, in the settling of the problems regarding a Personal God and His creation of men and matter.

CHAPTER III

CREATION THEORIES

"The earliest cosmogonies are found in the myths of primitive peoples. Most of these are crude and fantastic, but often deeply suggestive. They are numerous and varied in detail: nevertheless there is a strong similarity in their governing ideas, certain of which, in refined forms, continue to have their place in advanced philosophies.

"The Becoming of things is, from early days, conceived under three figures, making, generation, emanation—none of which has ceased to have a place of its own."

THE REV. DR. MERCER
The Problem of Creation, pp. 10, 18 (S.P.C.K.)

We live in a wonderful world, in a sphere which excels in boundless surprises, and in which even the least observant of us cannot fail to be moved as we come across some detail we have not met before. Man's natural curiosity and his innate love for discovery are still being kept alive by the result of his work on, in, and above the world. It is found that on earth, for instance, is a veritable storehouse of every kind of wealth, ready to hand to those who search and find, and all this can be made useful in the furtherance of the temporal comfort and advancement of mankind.

It is true to say that there are marvels in earth, sky and sea which stagger man's imagination, and it is when we are face to face with some practical evidence of the value of what we possess that we give some thought as to the Creator and the Originator of what we so richly enjoy. The greatest agreement among men has been that it emanates from the hand of a Living Personality, who is an Intelligent Designer and a Master of Resource. Tens of thousands of men and women are content to leave the matter at that, but the Christian can go farther, as Revelation has been vouchsafed to him. His faith and experience of God's dealings with him compel him to say: "How wonderful Creation is, the work that Thou

didst bless: And oh, what then must Thou be like, Eternal Loveliness?"

Herder gives us an extraordinary traditional story with reference to the creation of man. It is to the effect that at a certain period the Almighty called together a council of the highest angels, who met before His throne to discuss the matter. The Angel of Justice spoke against the creation of man because of the possibility of injustice between members of the race, and of hard and cruel treatment which might be meted out by the stronger to the weaker. The Angel of Peace protested against man's creation, for, said he, "he will saturate the earth with human blood, and the first-born of the race will slay his brother." The Angel of Truth was also antagonistic to the Divine proposal, declaring that even if man was created after God's likeness and had placed on his countenance the impress of truth, he could not be trusted, for he would desecrate with falsehood even God's own sanctuary.

Other angels would have spoken in opposition to man's creation, but Mercy, the youngest and dearest child of the Eternal Father, knelt before Him and prayed that the creation might take place. She promised her aid at all times when man's conduct might be wrong, pointing out that the imprint of the Divine Image and the bestowal of Divine benevolence might not safeguard man from error, and that declension from the paths of truth and peace, lapses from justice and equity would probably occur, which would cause the disfavour of God's ministers. But, said Mercy, I will stand by him, will lovingly aid him and make even his errors conduce to his amelioration. She pleaded that by extending her pity to him she would make him merciful to others weaker than himself, and that forgiving love would cause a change of heart.

This eloquent appeal was accepted by God, who then created man. It is a fascinating story, containing an obvious lesson, even though the story itself is untrue.

The Jerusalem Targum says that "The Lord God created man in two stages; He took dust from Mount Moriah, the

place of the Sanctuary, and from the four winds of the world. He then mixed these with all the waters of the world, and created man, black, white and red, breathing into his nostrils the breath of life."

The Mohammedan myth asserts that the four angels were employed to gather the dust, and instead of the dust from Mount Moriah it was dust from Mecca which was taken first.

In the Qabala we are told that Adam was ninety-six miles high and ninety-four miles broad, and that he was androgynous. The Mohammedan tradition declares Adam's height to have been so great when first created that had he stood up his head would have reached the seventh heaven. He had as yet no soul; his soul had been made a thousand years before, and only unwillingly entered into his body.

When Adam arose, his eyes were nearly blinded because his face was so near the Throne of God. All the angels were called upon to worship him; but Satan refused to do so.

These are some of the ancient myths of the creation of man.[1] We may think many of them ridiculous and unworthy, but they must have meant a great deal to those who lived in the days when they were passed on from one generation to another.

It is no matter of surprise to find that most races of men, far removed from the times of Revelation, have given earnest thought to the origin of created things, and many of the theories they formed and the stories they invented are of interest to us to-day. The prevailing impression seems to have been that nothing was really self-existent, but behind everything there was a Mighty, Living Power, which men desired to discover.

Yet when we think of or speak of Creation two meanings may be involved. We may mean to refer to the activity which creates, or the product of such activity. To Theists this denotes reference to the work of one Supreme Power, and the Universe which is the outcome of His wise and beneficent plan and exercise of activity. Who the Creator is, if there be one, how

[1] *The Temple Dictionary of the Bible*, p. 110.

He worked, and possibly when, has been the universal quest of man from the times when he first of all found he possessed the faculty of intelligent thought.

The earliest theories are to be found in the myths of primitive peoples. Fantastic, crude, numerous and sometimes clever, they suggest the type of mind present in the various races and individuals suggesting them. I suppose the earliest idea would be that admitting the pre-existence of a supreme Being, who made all things just as men plan and make dwellings, weapons and tools. Or perhaps such ideas as that of the potter and the clay were present. In these speculations there must be a supposition that the material to be employed must have existed before it was used.

This has remained all through the ages and still forms a plank in much advanced cosmology. Certainly the Biblical writers held it and used it. Then we know of a great number of myths in which is thought out and developed the figure of "birth" rather than that of "making." Homer tells of Oceanus as the father of all the gods, and Tethys, the Earth, as the suckling mother. Here the great nature powers are represented as generating what comes below and after them. At their back is the dreadful figure of supreme night, whom Zeus is afraid to offend.

Hesiod ascends to philosophical conceptions when he makes his starting-point Chaos, by which he probably intended the abysses of space. From primitive mythology, with its two main conceptions of the beginning of the world, we ascend to the philosophy of the West, the renowned Ionian school. The physicists of this group started their speculations on the foundation of substance as the primitive mother-matter: one scholar selected water, another air, another fire, etc., as the underlying material of all created things. Whatever the chosen element was, it was supposed to undergo various changes, taking the forms of gas, liquid or solid consistent with its inherent powers and tendencies. These physicists considered that the mother element of all contained life, if not being actually alive.

Thus to some degree they embraced both the principal conceptions developed in the myths, whilst considerably revising them. One of these philosophers, Heraclitus, maintained that his first principle, Fire, was guided by reason, and this is interesting because it may have been the earliest form of the Logos doctrine.

Other forms of speculation soon followed. Anaxagoras laid great stress on the rôle of reason, and Empedocles posited as his first principles the psychic agents of love and discord. Democritus asserted his scheme of externally existing and blindly colliding atoms, a scheme which has only recently received its death-blow at the hands of modern Science. Plato, as a profound spiritualist, inclined to the conception of "making," and he is a dualist in contradistinction to those who held monistic theories of earlier days. He could not believe that matter had its origin in God, but he conceived it as having an independent existence, which was without form, chaotic and essentially irrational.

Matter, because of its nature, resists and impedes the Divine purpose instead of aiding it. It is, indeed, the object of Divine endowment in form and quality, but for all that it is an alien power and the source of evil in the Universe. We note, in passing, that this doctrine concerning matter had an enormous influence on speculation in the West, and in fact moulded much of Christian thought and practice.

Then in Plato's ideas there appears a third conception, that of emanation. That is, that from God, in order to be separate from the absolute purity of His Nature, there emanated a principle which he termed the "soul of the world," which acts in and through the world as through a body.

Plotinus and the Gnostics developed this and made it most difficult of understanding. The mode of Becoming intended by emanation was likened to rays of light travelling in space, without, as it was asserted, any loss or variation in the substance of the great luminary. Mercer, in his *Problem of Creation*, parallels this idea with the words of the Nicene Creed, which

declares that the Son of God is "Light out of Light," though the emanation concept is there stripped of its implication of inferiority. Rather the Divine Nature is enriched, but unaltered, by a distinction of the co-equal and co-eternal Persons in the undivided Trinity.

When we approach the concepts of the subtle Hindu sages we leave the Greek realism for Hindu mysticism, a system of abstractions, the world being an empty appearance, an illusion through and through. There could be no real problem of Creation at all, for the Hindu denied the existence of what was apparent. The Creation problem not arising, its place was taken by vain suppositions as to how illusion came into existence. The world to the Hindu is nothing, and all that was attempted was to obtain qualification to enter the state of Nirvana, which stands for nothingness.

Such a doctrine, with many modifications, reappeared in philosophies like Schopenhauer's and von Hartmann's. It is difficult to distinguish it from the idealist's Absolute, for if an absolute is that which is out of and beyond all relations, there can be no Creation, seeing that Creation implies relations. One important concept we must notice, and that is one first evolved by Eastern philosophers, namely, "Creation out of nothing." This is not to be found in the cosmogonies of Babylonia, Egypt or Greece; but in the Rig-Veda it finds a place and was clearly defined. "In the primal age of the gods, Being was born of Non-Being."

An elaborate speculation, which is held by some in this present age, comes from more than two thousand years ago, when the philosophers Leucippus and Democritus formulated what is known as the atomic theory. It is to the effect that in the beginning of all things there was nothing but an infinite number of atoms, moving around an undefined space. The original suns, planets, animals and men and all else in the Universe were brought into existence by the collision and combination of these atoms which were tiny particles of matter of various sizes and shapes. Democritus

included in this suggestion all sensation, thought and self-consciousness.

In our day the whole materialistic theory has undergone revision or been subjected to modification. There are at least two schools of thought with regard to the theory, some asserting that the combination of atoms only produced the material world, while others maintain that its scope is co-extensive with the whole of the Universe, and even contains the explanation of mind. The former class are as a rule theists, restricting the atomic theory to the explanation of physical phenomena, and in this school can be included Bacon, Descartes, Locke, Newton, Boyle, Clerk-Maxwell and Sir William Thomson. Those who hold the second view are nearly all atheists, agreeing with Democritus who held that the soul consisted of atoms, fine, round and smooth, and which interpenetrated the body. For this view present-day materialists substitute the nervous system in man, which in early days was unknown.

In this theory the mental life of man, as well as the physical, was solely due to the combination of material particles, and Mind did not exist, and in the end no mind can survive. This speculation as to the origin of all things does away with the necessity for the work of a Divine Being, and was in direct opposition to the views of great numbers of men in the time when the theory was propounded.

An ancient Greek myth or folk story relates that from a densely dark pit both heaven and earth emerged. In both spheres, strife and warfare were prevalent, and huge Titans and hundred-handed monsters disturbed the peace with their feuds. One Titan was called Cronus, whose wife was the Great Mother. She chose a lion as her mount, and it was her desire to tame the wild passions of men as she had tamed her lion. Cronus, her husband, was a cannibal, who had eaten five of their children, and so lest the sixth child, Zeus, should share the same fate she hid him in a cave. In retirement he grew up strong and warlike, so that he was able to depose the ancient Titan from his throne and occupy it himself. He wore

heavy curly locks of hair for a crown, and cultivated a long beard. He chose the eagle as his favourite bird, and he wielded the sceptre of heavenly law and the sheaf of terrifying lightning.

His method of judgment consisted of weighing in a pair of golden balances the lives of men, and thus he decided who should live and who should die. His voice echoed through the thunder, but also in the gentle rustling of the leaves, and he was emphatic in declaring that justice and truth should be life's ideals.

The Great Mother proved her worth by providing instruction for the men in ploughing and sowing the fields, in cultivating the vine and in building houses and cities. Her diadem was a head-dress of towers, so that the people might be constantly reminded of the necessity of fortifying the cities and observing strong laws.

The tales which have come down to us respecting ancient Babylon are full of interest, especially those which reflect the thought of the times. Fifty miles to the south of Baghdad, almost entirely covered with earth and sand, there have been found ruins of city walls and towers, all that is left of Babylon, the place from whence, in the height of its prosperity, armies sallied forth to achieve mighty victories. The immense walls were forty-five miles long, encircling the whole of the town boundaries, and on the top of the walls was a road broad enough for a horse and chariot to be driven.

Outside the walls there was a deep moat of water, while inside the city the activities of commerce and military tactics were pursued. In the walls there were one hundred gates, providing entrance to fields, gardens and palm-tree plantations. There were learned men and students of all kinds among the people of this wonderful town, and speculation and imagination were rife. The king had a number of scribes who cut letters on slabs of clay, baked them in ovens, and preserved them for future generations. Among such slabs there has come down to us a priceless story of creation.

In spite of some of the tablets being broken, the threads of

the story have been pieced together. It tells us that once the only existing thing was darkness, but it was an immense living black beast named Tidmat. Gods were born of whom this dragon was the mother. One of these gods was light, and his name was Marduk. A fierce and frightful war came about between the mother and the son, in which Light conquered, and with his knife he cut darkness into two halves.

One half he placed above the roof of the sky, and the other he spread out below, air being in between. Then Light made sun, moon and stars as habitations for the gods, and next there followed the creation of the earth, plants, animals and finally man. Pictures of the warfare between Light and Darkness can be seen in the British Museum, and on our English sovereigns there can be seen a smaller contest being waged between St. George of the Light and the Dragon of Darkness and evil.

At the close of the Great War a mass of new material, some of it dealing with the history of man back to creation, was put into circulation. Dr. L. W. King, in his *Legends of Babylon and Egypt in Relation to Hebrew Tradition*, 1918, quotes some early texts, which incorporate traditions from the close of the third millennium B.C. Here is presented the early national traditions of the Sumerian people, who preceded the Semites as the ruling race in Babylonia. The most remarkable of the new documents is one which relates in poetical narrative an account of the Creation, of Antediluvian history and of the deluge. It has a close resemblance to the corresponding Hebrew traditions, and because of that it is valuable. It has a kind of magical setting, and it is to some extent in epitomised form, but it helps us to tap the stream of ancient tradition at a point far above any previously possible (King, p. iii).

In the Sumerian version, Dr. L. W. King points out that the account of creation is imperfect, and no attempt was made to explain how the Universe itself came into being. But four deities, including a goddess, are participators in the creative work. When these, Anu, Enlil, Enki and Ninkharsagga, undertake to create man, the earth has already been founded. The

notion of a goddess taking a hand in creation is not a new feature in Babylonian mythology, as Dr. King points out. "Thus the goddess Aruru, in co-operation with Marduk, might be credited with the creation of the human race, as she might also be pictured creating on her own initiative an individual hero such as Enkidu of the Gilgamish Epic" (p. iii).

Although in the Sumerian text Ninkharsagga, the "Lady of the Mountains," appears for the first time in the character of creatress, some of the titles by which she was known indicated before this her cosmic activities.

In ancient Egypt, on the walls of Queen Hatshepsut's Temple at Deir-el-Bahari, sets of sculptures have been discovered, where the Queen's divine origin is pictured. But the scene in the series which is of special interest is that which represents Khnum at his work of creation. Dr. King describes him as being seated before a potter's wheel, which he works with his foot. On the revolving table he is fashioning two children with his hands, the baby princess and her double.

Hatshepsut always desired to be represented as a man and so both the children are boys, lifeless as yet, but the symbol of life will be held to their nostrils by Hequet, the divine Potter's wife, whose frog-head typifies birth and fertility (King, p. 106).

D. G. Brinton, in his *Religions of Primitive Peoples*, 1897, says that this conception of the Creator as a moulder or as a manufacturer underlies many of the ancient myths respecting creation. So the Australians call him Baiame, "the cutter out." The Maya Indians used the term Patol, "to mould," as a potter moulds his clay. The Dyaks of Borneo regard the Creator as Tupa, "the forger," as one forges a spear-blade.

Frazer, in his *Folk-lore in the Old Testament*, vol. i, points out that the legend of the creation of man out of clay is found among the Greeks, the Maoris, the Tahitians, the Melanesians and others.

The idea of the cosmic egg from which the Universe is hatched, the heaven-born twins, the fecund mother of humanity

who falls from heaven, are to be found in the older mythologies of India and China, Egypt and Babylon, and also in the Scandinavian creation story, in Persian cosmogony and many world-legends of North and South America.[1] After all, there is as might be expected a world-wide similarity in the workings of the barbaric human mind, perhaps as the result of culture being diffused from a common centre.

The Chinese speak of the Mighty Worker who made the world. They call him Ti, who brought the heaven and the earth out of darkness, and set the sun and moon and five planets in the heaven. On the square earth he caused all kinds of living beings to dwell happily, music coming into being at the same time as the creation.

Strong things such as light are called "Yang," and darkness, as less strong, is termed "Yin."

The Hindus have a theory that a golden egg was the germ of the world, and this egg, floating on the expanse of the waters, contained a hidden source of life which was eager to be released. When it burst forth it split the egg into two parts, one part being heaven and one part being earth, with the sky as a roof in between. Space was divided into North, South, East and West, and North-East, South-East, North-West and South-West.

The ancient Persian belief was that Twin-Gods divided the world—Light and Darkness. After an unbroken reign of three thousand years of peace, a further three thousand are spent by Light in making the starry heavens, water, the earth, vegetation, animals and man. Then Darkness, as an evil power, works at spreading sickness, famine, reptiles, poison and warfare, all of which are conquered in time by Light.

The Japanese say that at one time the earth was a mud island floating on the top of the waters, and that from a young shoot of reed, gods and afterwards men were born. The island of Yezo was made by a god and his wife, who worked at it all one night. The husband made the rocks on the east coast smooth

[1] Edwardes and Spence, *Dictionary*, p. 39.

and regular, but the wife talked so much that she was obliged to leave the west coast rocky, rough and unfinished. Thus the difference in the east and west coasts is accounted for in an ingenious manner.

The American Indians have their myths. The Pawnee Redskins said that the master-god resided in heaven, and from thence he sent sun, moon and stars spinning through the sky. From underground darkness an old man carrying a fire, a pipe and a drum, climbed up into the light, and his wife followed him bearing corn and pumpkin seeds.

The Indians of South America founded their mythology upon some weird ideas concerning the Creation. In this system it was asserted that the Creator of all existing things, the spiritual which was outside their bounded sphere, and the natural which was that in which they lived and gained added experience, was a simple beetle. These Indians had a rooted idea that the material universe was the very first thing created and made. And so the Creator, in the lowly guise of a beetle, sent forth from its dark hole in the earth a race of powerful beings, perhaps first of all in a disembodied state, and these were for a time rulers and governors of the Universe.

After a period of time this Creator beetle formed both man and woman out of the clay deposit which it detached and threw up from its hole. The man and the woman were placed on the earth uncomfortably united like the Siamese twins. Persecution and serious hindrance becoming their lot from their powerful predecessors, they made an eloquent appeal to the creating beetle to free them from their disadvantageous formation. The beetle listened to their petition and separated them, giving them at the same time a power whereby they could propagate their species, in order that they might become numerous enough to stand up to and defeat all enemies.

In course of time the powerful beings who had been created at the first became disembodied, and they never appear again in the Indian traditions in material shape. The beetle at length ceased to take any active part or intelligent interest in the

governance of the world, but he committed its future fortunes to these two races, for which he had been responsible, and they have been antagonists ever since. It is certainly most remarkable that these people, who possess no written records, and have no system of carefully transmitted tradition, should have had a firm belief in an original creator, whose work they described in such a fanciful way. They also affirmed that the soul of man was in their opinion immortal, and they had no doubt as to the existence of the numerous and powerful personifications we have described, which they named "kilyikhama."

The fact that these American Indians regarded the beetle as the symbol of creative power is, without doubt, a striking feature of their mythology, for it closely resembles the Egyptian "Scarabaeus" and the ideas suggested by it. Dr. Smith, in his *Dictionary of the Bible*, draws attention to the fact that out of the mud that the Nile left behind after a period of its flooding men saw myriad forms of life emerge, and that of the scarabaeus was always most conspicuous. A theory commonly held was that it was self-generated, or called into being by the light, and really a child of the sun. This caused it to be an emblem of Ra, the sun, and its creative power. Because it came out of the earth after a cessation of a flood of waters it was therefore deemed to be a symbol of life rising out of death in new forms.

It was on account of this that not only in Egypt but in Etruria, Syria and other lands this strange emblem was revered, and the semi-Christian Scarabaei are often to be found engraved with such sacred words as Jao, Sabaoth or the names of some of the angels. We can piece together the ideas held by the American Indians so long ago as being a belief in a great, original First Cause of all, a Creator with an Infinite Mind who first planned and then made everything, but who afterwards took no active part in the direction and governance of the Universe, and therefore who neither rewards those who do right and noble actions, nor punishes the wrongdoers. We cannot trace any ideas of man's fall from primitive purity, nor

of any theory of atonement for sin: neither does there appear to be any conception of a resurrection of the body, though the soul is considered to be immortal, and life is thought to be continuous after death as a continuation of the present conditions, but in a disembodied state.

The religious tendencies of these Indians are somewhat peculiar, for all effort is directed to the avoidance of the consequences of evildoing in daily life, as well as to ward off the malignant kilyikhama, who constantly seek to mar and destroy man's happiness. As a natural outcome of the theory that the Creator takes no interest in the affairs of men, the Indian renders him no worship—in fact, he worships nothing whatever.

The Maoris of New Zealand believe that heaven and earth were joined at one time, but that the gods resolved to part them, so as to make a place where people could live and work. In the darkness, the strongest of the gods was successful in lifting the sky up and pressing the earth down, so that light appeared, and little people were seen on the earth. Whilst death was unknown, pain, toil and hailstorms were part of their lot. As a result of tempestuous weather, part of the earth was submerged by the sea. A good god, Mani, loved mankind, and did many charitable actions. This Mani, in order to lengthen the hours of sunlight, obtained the services of his brothers, and together they flung a flaxen rope over the sun at its rising one dawn, causing it to agree, as a price of its freedom, to travel more slowly across the sky, and so give men a longer period of light. Mani, with his magic fish-hook, recovered what is known as the North Island of New Zealand, and the fish-hook became the rocky cape at the corner of Hawke's Bay.

The stories I have selected are but a few of the very many which have survived, but they all fall short in possibility and sensibility of that which is related in the first book of the Holy Bible. There we get the idea of the unseen Worker, who breathed on the vast ocean, and in place of the darkness and blackness which prevailed, His voice said "Let there be Light," and Light was. The blackness of night gave place to the first

morning, and the evening and the morning were the first day that ever was.

The light faded, the great breath breathed once again, and the Worker toiled from twilight until the next dawn, and during the night He had cut the waters into two parts, one in the high heaven, whence the rain falls, and one below, with air in between. On the third day at the Worker's command, the earth appeared, and land came up, with trees, shrubs and grass, and its shore was laved by a wide sea. In the rays of the dawn the scene was a fair one, in which the Worker found pleasure.

The toil of the next night produced the black roof overhead, the lamps of the stars, and the large lamp of the moon, and as the fourth day was ending the sun rose up to give morning light and warmth to the earth.

The fifth day was one of life, and the Worker created fish and birds, and said to them: "Live and breed, be male and female." But the greatest of all was the sixth day, for out of the darkness came the beasts of the desert and forest, the coiling snake, sheep, goats, cattle and horses, and then the being who was to be master of them all, Man, the male and the female who were to be parents with sons and daughters. As the sun arose, and its light fell on man and man's abode, the Worker realised and said that His work was good. And as man, after a period of toiling and striving, rests because he is at the end of a task, so the mighty Worker rested on the seventh day from all the work which He had created and made.

It is common knowledge that the Old Testament story of the Creation presents to the reader two versions, a Primitive version, which is Jehovistic, and a later version, which is Priestly. There are important features in common, and both show the influence of ancient tradition by describing the scene of waste desolation. Inspired teaching is evident by the omission of all polytheistic conceptions.

The differences in the accounts are important to be observed. The Priestly account is cosmic, while the Primitive account

is local. In the Priestly account anthropomorphic language is restrained, but in the other, Yahweh is credited with the parts of a man. He moulds, plants, takes and builds.

In the Creation accounts and doctrines of both the Old and New Testaments we get a definite assertion that Creation was the work of One who utters His fiat. A God who transcends His Creation, though He is ever-present within it. It is the idea of "making" which is emphasised, and there is no repudiation of the supposition that material pre-existed. No declaration is made approving of a Creation *ex nihilo*, and it probably was never considered. Two outstanding ideas in Semitic cosmology must be noted, for they have had great influence on the subsequent beliefs in the Church. The first is that the creative act was instantaneous and by a definite command, and the second is that each progressive act in Creation is distinct from the others. Thus we get "special" Creations, as distinct from that of continuous process, and this has been responsible for long-drawn-out opposition to the evolutionary theories.

We pass on to remark on the way the primitive Church strove to correct the current Creation doctrine with belief in the Divinity of its Founder. Personality as the source of all things was thus emphasised, and the Spiritual conception of the Creator was established. It was not until the Nicene Creed was drawn up that we get the statement, referring to Jesus Christ, that it was by Him that "all things were made." Soon another problem presented itself to the Church: "If God made the world, how did He make it?"

The answer to this was most difficult, for whereas men form and fashion what is bestowed upon them, God is pure activity, without any kind of external restraint or disability. So the doctrine of Creation *ex nihilo* took its rise and was widely accepted, though the whole Church never dogmatised on it.

The Genesis story of the Creation has undergone much revision, addition and elimination in modern times, but it is the tale which has stood the test of many ages, and thousands

still rest content to accept it, regarding, however, the days mentioned as periods or ages of time. The working out of this must not occupy our space now. But it was the story that the untaught labourer, Caedmon, used in composing his verses in praise of the Deity. These are still considered worthy of a place in our literature. Eligius of Limoges, who became Bishop of Noyon in A.D. 641, speaks in telling phrases of the wonders of Creation when teaching the heathen tribes who lived in his Diocese.

He says: "Neither heaven, nor earth, nor stars, nor any other creature, is deserving of worship. God alone is to be adored, for He created and ordained all things. Heaven, indeed, is high, and the earth wide, and the stars passing fair, but grander and fairer must He be who made all these things. For if the things that we see are so incomprehensible and past understanding, even the various fruits of the earth and the beauty of the flowers and the diverse kinds of animals in earth, air and water, the instinct of the provident bee, the wind blowing where it listeth, the crash of the thunder, the changes of the seasons, the alternations of the day and night, are so also; if these things that we see with our eyes cannot be comprehended by the mind of man, how shall we comprehend the things we do not see? Or what kind of Being must He be by whom all these things are created and sustained? Fear Him, my brethren, before all things, adore and love Him, cleave fast to His long-suffering, and never despair of His tender mercy."

The old Bible story and the language of the Creeds may be out of keeping with much of the present-day thought, and they may clash with our greatly increased knowledge of the universe, but these ancient statements certainly are the "embodiment" of fundamental truths, and as such are still of great value. Emphasis is laid upon the statements of scientific investigators in these days, but, as Sir William Dawson says: "Science will not allow us to say that things made themselves, or are their own causes. The only alternative is that they were made by some external power, and any power that

could contrive and execute all the complex machinery of the heavens and the earth, or could initiate anything capable of developing such machinery, must be practically infinite, and must possess those attributes of superhuman power and superhuman wisdom which belongs to God."

Naturally no review of Creation theories can be complete, but I have tried to point out something of the development of cosmological speculation. The three leading ideas conceived of by man are those of "making," "generation" and "emanation," and all of these have their present-day disciples. Thus there is presented the spectacle of an externally existing matter, conceived of as the sole ground of all things, or as set over against the Creator—as either rational or irrational—as either self-evolving, or as "brute" material to be worked up into a Cosmos. Monotheism thinks of the Creator as being the One and Only original Being, or in company with Dualism, recognises Him as existing along with Matter. Or as Pluralism urges, as one of a group of co-existing Beings. Pantheism regards Him as equated with His manifestation. Deism says He is apart from it, while Theism asserts that He is at once immanent and transcendent in and above created things, either as personal or impersonal.

Men have also insisted on the postulate *ex nihilo nihil fit*, as others have affirmed Creation as being *ex nihilo*. Instantaneous special creation holds a certain important place in such a study, as also does the process of Evolution. The number of theories is almost without number; some are mutually destructive, while others can be harmoniously synthesised. On the whole the greater part of the world's deep thinkers to-day consider that a synthesis can be made which will give the largest satisfaction by centralising round the hypothesis of Evolution.

What shall we say of the great significance of the contribution of Science to the theory of Creation? It is surely most valuable. Science has adopted the "dynamical" view of the Universe, in opposition to the time-honoured "statical" idea. Until

recent times men were content to explain Creation as the direct activity of the Divine Being operating from outside. But the scientist of to-day holds that there can be a tracing back to causes acting from within nature, and so he urges that there has been a continuous process instead of alleged determinate and separate events or acts.

Evolution pleads for a recognition of universal continuity in the "Becoming" of the world, and this doctrine in no particular negatives the activity of a Creator. On the other hand it inspires confidence in those deeper intuitions which call for a belief in the essential spiritual nature of the cosmic process.

No competent anthropologist or biologist would deny that the human race has reached its exalted position as the result of continuous and changing conditions of environment. All the facts that have come to light since Darwin first enunciated his revolutionary hypothesis in 1859 have confirmed and established his general contention concerning the evolution of species. But while the modes of the process are now thoroughly well known, the causes are far more obscure than in Darwin's day.

So far as man is concerned, although his mammalian origin is now beyond all doubt, the original theory has undergone very considerable modification as our understanding of human personality has deepened.[1]

Professor Lloyd-Morgan in his presidential address, given to the British Association at Edinburgh, 1921, shows how new types that appear in ascending progression upon the evolutionary scale are not merely the products of their united raw materials but reveal new properties that could not have been predicted from the examination of these raw materials.

Such "emergent" characteristics are life, consciousness, judgment. There is no need to postulate at each stage a new special creative act of God.

These new types are stages in one constant and unremitting creative labour of God, the Source of all being.

[1] Dr. E. O. James, *The Philosopher*, p. 1, January 1930.

Darwin held that natural selection was the explanation of Evolution, and said that this implies a competition, called by him "the struggle for existence," resulting in what Herbert Spencer afterwards called "the survival of the fittest."

Hugo de Vries, of Amsterdam, conducted a series of breeding experiments the result of which led him to state that the theory of mutation as an explanation of Evolution could be demonstrated, seeing that animals and plants under proper control could produce new species in a single generation, suddenly and completely formed, without the slow building up required by natural selection.

CHAPTER IV

THE EARTH AND ITS TENANT

"When people are shown that there are strong reasons for thinking that man is the unique and supreme product of this vast universe, they will see no difficulty in going a little farther and believing that the universe was actually brought into existence for this very purpose.

"With infinite space around us and infinite time before and behind us, there is no incongruity in this conception."

DR. ALFRED WALLACE,
Man's Place in the Universe

Great and marvellous as are the thinking powers of mankind, it is apparently reserved to a comparatively few men and women to grasp the fact that our earth, according to Dr. Oswald Thomas's *The Heavens and the Universe*, is only one-millionth the size of the sun, and Sir James Jeans in *The Mysterious Universe*, writing on the age of the earth, tells us of scientists who speak lightly of a period of a hundred million years, and of others who talk of two thousand million years. Naturally most of us are not in a position to confirm or dispute these figures, but it is a matter of widespread agreement that the earth must be of inconceivable antiquity, and, as Professor Gregory says, "Geologists and biologists need not be in any way embarrassed by lack of time. They can have as much as they want."[1]

The next subject of inquiry is as to what the earth consists of and how it came into existence. On these matters the deep thinkers of past generations were not able to provide such reasonable conclusions as those of modern times, but without doubt many aeons ago the earth did not exist at all, and then something most unusual and perhaps unique took place. Another sun, or some prefer to call it a powerful passing star, travelled so near to our sun that its attractive force was

[1] *From Meteorite to Man*, chap. 3, p. 11.

sufficient to draw a piece of it away out into the void. Perhaps this portion was a swarm of meteorites which had come together from the condensation of matter. Professor Gregory maintains that as the attraction of the moon on the earth pulls the water of the ocean towards the moon as a tidal wave, and the passage of this wave around the earth forms the rise and fall of the tides, so a star passing the sun would raise a tidal wave on its surface, and the crest of the wave may have been torn off by the star's attraction. Such a fragment of the sun may then have condensed into a swarm of meteorites and being collected into a continuous mass revolved round the sun as a planet.

Or perhaps such meteorites owed their existence to a union of particles of a primeval cosmic dust, which it is alleged by some was universally distributed through space.[1] At any rate, whether we have arrived at the correct account of what actually occurred or no, this emanation from the sun was never attracted back to its source again, but continued to revolve round and round the sun until eventually size and shape resulted. The composition of the earth is interesting to all students, for here we come to something which can be tested. We are accustomed to talk of the motion of the earth round the sun, and we may regard it as a huge body nearly round, whirling through space in a regular course.

The structure of the earth has occupied the attention of the great geologists of many periods. The outer crust of the earth is not of uniform composition, but consists mainly of distinct layers, or strata, lying one above another, and this is correct with regard to the larger beds or distinct formations and of the details of each formation, those built up like the layers of the Great Pyramid and those which are composed of very thin layers. Such stratification points to a deposit from water, by the agency of which materials can be sorted out and thrown down in horizontal layers. The same thing happens to-day all over the world.

[1] *From Meteorite to Man*, chap. 1, pp. 4, 5

The sea in course of time wears away the edges of the coast line and penetrates the surface of the cliffs. The material thus freed is swallowed up and is seen as shingle or sand according to its solidity or fineness. Much becomes a deposit at the bottom of the sea, not in heaps, but in layers, on which shell-fish and other marine creatures live and die, their bodies being buried beneath successive layers of fresh deposits. It is in this way that the outer crust of the earth is made up of stratified material which has been deposited from water.

Another important fact is that in the course of ages there must have been waste or denudation of existing land corresponding to the deposit of stratified material under water. There probably was as a foundation crystalline rock as the earth cooled from a fluid state and acquired a solid crust. This rock must have worn down by the action of seas and rivers as the progressive cooling admitted of the condensation of aqueous vapour into water. The waste of this crust was deposited in strata at the bottom of the sea, covering the rocks. These again, partly crystallised by heat and pressure, alternately upheaved and submerged and worn down by erosion, caused fresh deposits and the process underwent constant repetition.

Another description of the materials of which the earth is made is as follows: Its composition is mainly of iron, hardened by nickel alloy. It is covered by a crust of rock which has become separated from the metals within. The interior of the earth is intensely hot, and the heat of the water from deep springs and wells, and the heat in many mines, prove that in the centre the heat must be more than can be described. Isaac Newton's calculation that the earth weighs from five to six times as much as an equal volume of water was proved to be generally correct when in the eighteenth century the earth was first weighed. The upper rocks of the earth's crust weigh only two and a half times their bulk of water, but the earth as a whole, owing to its weight of metal, is twice as heavy as its crust.[1]

[1] Gregory, *From Meteorite to Man*, chap. 2, p. 7.

John Milne, the founder of the modern study of earthquakes, calculated that the rocky crust of the earth is about forty-five miles thick, and that this crust rests upon a metallic globe composed of iron and nickel.[1] So much and a very great deal more is known about the earth, and we can contrast with it the beliefs of those of olden times, when it was thought that the earth was an unmoving centre of a universe existing alone. It was further supposed that it was a sort of huge raft, or a gigantic plateau under a solid sky, in which sun, moon and stars were fixed bodies.

In human thought and imagination, for an undefined space of time, man considered the earth on which he dwelt to be a vast flat surface like a table. As he contemplated the horizon this idea was the only one present in his mind, and gradually the conception grew so that the size of the supposed table was increased to include all the countries as they were discovered in turn. Any measurements by which man judged distances were derived from the dimensions of his own body, so that for instance the sun, moon and stars were supposed to be at the actual distance from the earth they appeared to be. Then it was considered that the heavenly bodies actually revolved round the flat earth circle, dipping under it in the west at night and being visible in the east in the daytime.

It was quite naturally thought, therefore, that the Universe was a flat but circular earth, surrounded by an ocean stream, in the centre of a crystal sphere which revolved in twenty-four hours round the earth and in which the heavenly bodies were fixed as lights for man's special discernment of days and periods. The maximum idea of space was determined by the size of the earth-circle which took in all the regions then discovered, with a margin beyond for the ocean and the space beyond it, and the crystal vault required to allow the latter to revolve freely. Laing, in his *Modern Science and Modern Thought*,[2] ably describes this saying that in the time of Homer

[1] Gregory, *From Meteorite to Man*, chap. 2, p. 7.
[2] *Space*, chap. 1, p. 4.

and the early Greek philosophers this would require a space of from five to ten thousand miles.

It is important to note that modern Science has expanded this dimension into one of as many millions, or rather hundreds of millions, as there were formerly single miles, and that even now no positive limit has been determined. To-day, thanks to certain calculations which are the result of years and years of scientific investigation, we believe the earth to be an almost perfect sphere, slightly oval or flatter at the poles, of the precise form it would assume if it had been a fluid mass rotating about a north and south axis. The true polar diameter is 7,899 miles and the equatorial diameter 7,925 miles. Therefore the earth as a spherical body is about 24,000 miles around and 8,000 miles across.

Further, we have accepted the distance of the sun from the earth as being some 93,000,000 miles. This is merely an approximation, because the earth's orbit is not an exact circle, and the sun and the earth revolve in ellipses about the common centre of gravity.[1]

A remarkable book, *Early Astronomy and Cosmology*, by C. P. S. Menon, has just appeared which contains matter particularly interesting as concerning our present inquiry. He tells us that the Moors of the interior of Morocco have only within living memory made their acquaintance with wheeled vehicles, although they knew the use of the water-wheel long ago. To most of us the wheel appears to be fundamental in road work, and similarly to civilised man the conception of the world, the sky and the Universe in some circular form seems inevitable, though in the earliest days many regarded the world and the Universe as rectilinear, the square being its basis and not the circle. Mr. Menon, in stating this view, tries to fathom the secrets which lie behind the Zodiac and points out that the Indian astrologer to this day represents the positions of the heavenly bodies by drawing a square diagram on the ground. The sides of this square the astrologer divides

[1] Laing, *Space*, p. 7.

into four, joining all the points of division by lines parallel with the sides. By rubbing out four squares in the centre he is left with twelve squares round the border of the original square, which he calls "houses," corresponding with the twelve signs of the Zodiac.

By regarding this as the basis of a system of mathematics, approximated to certain astronomical periods, numbers of problems appear to be capable of solution, such as the sexagesimal system of the Babylonians which has hitherto defeated man's investigation. So, says the author, certain numbers perpetually recurring in all the ancient systems are not the result of astronomical observation, but are a mathematical necessity in order to build up a geometrical framework into which the astronomical phenomena could be fitted.

The importance of human life was emphasised by the professors of the pseudo-science of Astrology, who taught that living man meant so much that even his fortunes and fates could be learnt from observing the movements of the heavenly bodies. Thus a man said to be born under a particular star might be fated for prominence in happiness or woe, and therefore it was necessary for his well-being to study stellar influences as he lived his life. Early Christians thought the earth and man's existence on it of much importance, seeing that the Son of God came and lived with man on the earth, in order that He might accomplish the work of redemption.

But with the advance of knowledge, when it was declared that the earth was comparatively insignificant as regards size and position in the Universe, some disappointment was felt, and the simple faith of many received a blow. We all know how imaginative the mind of man is, and as a set-off to the realisation that the earth was but a small planet circling round the sun, it was surmised that perhaps each of the myriad stars would possess worlds, inhabited by some species of mankind, revolving round it. It is not difficult to see how bewildering the situation became when the Darwinian theory of Evolution was disclosed. Man was represented as the mere chance-product of a long

series of adaptation to environing nature, and therefore of less importance than he had thought himself to be. We have come to the conclusion now that in many of its prominent features the findings of Darwin have failed. In particular Darwin said that the various species of life had been evolved from a single ancestor by small, accidental variations from generation to generation, which, chancing to be useful in "the struggle for existence," were perpetuated by natural environment. But geology has disappointed this view in that it has not brought to light enough intermediate forms between the imperfect and the perfect species. And, moreover, what has been the course of development in the lower animals also appears in man, for no satisfactory relic of an undoubted link between beast and man has yet been produced. Perhaps this missing link will never be discovered, if indeed there is one to be found, which is not at all certain.

It must be a matter for regret when it is found that when new scientific facts are brought to light there immediately results some reaction upon religious faith, until the shock of novelty having worn off the altered outlook ceases to cause alarm. But this kind of disturbance has always come about when old ideas are upset, cherished preconceptions are dislocated, and new demonstrations of scientific discoveries, contrary to ancient beliefs, play havoc with the private and the public conscience.

As an illustration of this we may instance the outlook upon the world of a Christian some few centuries ago. He inherited the belief that the earth was the actual centre and the chief fact of the Universe, that it was immovable and flat, and that the sun and all the heavenly bodies had been fashioned for the carrying out of certain functions for the convenience of mankind. Holy Scripture was held to be accurate in all kinds of knowledge, and the authority of the Church in disparaging independent research must be upheld at all costs. The appeal for the solution of any difficult problem in life was made to the Bible or patristic literature. What was known as sacred

learning was so much respected that no single scientist of eminence rose up during the first fifteen hundred years of Christianity.

Again, think of orthodoxy regarding man's creation only a century ago. There is in the Worcester Cathedral library, among our early printed books, a copy of the Nuremberg Chronicle, a history of the world from the Creation downwards. The primeval void is represented by concentric blank circles, with a hand stretched over them. In the next page the Creator is shown as an old man modelling Adam out of clay, with animals standing round. Adam is finished down to the waist and alive: the rest of his body is a formless lump of clay. This represented both the orthodoxy of the whole Church and the science of naturalists till the lifetime of some of us. Can we in the same breath admit that the orthodoxy of seventy or eighty years ago was temporary and mistaken on so great a matter, and still hold that the orthodoxy of to-day is final and correct?

The orthodoxy of the past was based on the science of the past, and if the science alters and expands so also must the orthodoxy.[1]

Who knows, for instance, what man may yet attain to? In the course of ages yet to be, man may evolve a spiritual body which shall be as unlike his present one as a horse is unlike the five-toed animal resembling a small fox, from which scientists trace its descent.[2]

A great upheaval in belief is bound to come from time to time, and it often comes from somewhat unexpected sources.

Columbus shattered at one blow Ptolemy's old geographical scheme of the world by the discovery of a new continent, Vasco da Gama doubled the Cape of Good Hope and opened up a sea-route to the East, and Magellan triumphantly circumnavigated the globe from West to East. When the *San Vittoria* reached Seville in 1522, after a three years' voyage, the old

[1] Dr. Wilson, *Evolution in the Light of Modern Knowledge*, p. 486.
[2] Kingsland, *Rational Mysticism*, p. 218.

doctrine of the flatness of the earth was overthrown, once and for all. Thus by the work of three great sailors the faith of many centuries was upset as to the form and size of the earth. Twenty years later Copernicus propounded his heliocentric theory, which showed that the earth is just a point in the heavens, revolving round the sun which itself with its concomitant planets is wheeling at tremendous speed through the vacuities of space. This theory was, of course, an achievement of natural science, and the vials of wrath of the Church were directed against it. Yet nothing could kill the truth of it all, and even the vengeance of the Inquisition, the work of the Index, the imprisonment of Galileo and the death of Bruno failed to destroy the inevitable advance thus commenced.

Subsequently the astronomical researches of Galileo, Tycho Brahe and Kepler, and later still the *Principia* of Newton, all served to confirm and establish as certainly true the heliocentric discoveries. Newton's teaching developed the nebular hypothesis of Laplace, which explains, upon the basis of the perpetual operation of law, the genesis, progress and decay of the members of the Siderial Systems. No wonder if men were confounded as they saw that the literal construction of the first chapter of Genesis as the sole explanation of the creation of the earth could no longer stand. That in the place of the creative fiat of God, bidding the world and the whole starry firmament to be, there was a mechanical process going on through illimitable space by which nebulous, gaseous mists coalesce into vast masses of matter at a temperature of incandescence. That cooling and radiation are necessary incidents; that the nebulae break up into fragmentary planets with a decline of heat and become organised solar systems, such as that of which we form a part.

The conflict with the old beliefs continued when geology and palaeontology were able to furnish evidence of the far greater antiquity of the earth and of man than that suggested by Holy Writ: biology showed that organic life of every type came about gradually and not by special creation, and that

man arose from much humbler sources to his present condition.

Yet in spite of the progressive acceptance of the modern point of view, it is true to say that until comparatively recent times many thousands of educated people professed a "static cosmology." They held that God created the world once for all a few thousand years ago, and that except for the coming and going of living beings and the decay due to wear and tear, nothing different is possible until the end of all things. This is the policy of very primitive times which survived those ages of thought which could not produce a better theory. To-day there is an ever-accumulating mass of reasonable evidence which goes to prove that the static belief is not satisfactory.

It may be interesting to observe that even in very old times there were whole nations which were not satisfied with static cosmology, for in the Polynesian creation myths, in the Orphic mysteries, in Egyptian lore and in Eastern mysticism, the origin of the Universe was believed to come from a cosmic egg. When we come to the Germanic mythology the egg theory was superseded by a cosmic tree. There is something attractive about the idea of a cosmic egg, and it is not extraordinary that the idea arose. There is a sort of continuous miracle in the hatching of an egg. Regarding the cellule as the essential part, there comes about a process of division and subdivision by unobservable stages until in due time the tiny creature, with living properties of nerves, muscles and tissues, steps out into the world.

Then begins the period of experiment, the seeking for food for maintenance, to provide an answer to nature's craving. Everything is a centre of wonder and a field for the exercise of curiosity. All life is a progressive venture as development proceeds towards greater powers which are helped by experience. The process of "becoming" within the egg made an appeal to man's imagination, and he was not far wrong in assuming that the development of the Universe was likely to advance on the same lines. An embryo Universe, which through

a long-drawn-out series of changes shows a progressive growth-power, is certainly an intelligent advance on the idea of a ready-made machine, the structure of which is settled and unalterable and its function incapable of extension.

There is a remarkably able passage in Hume's *Dialogues* where he speaks of the animal and vegetable kingdoms as examples of what happens to the world, which he says resembles an animal or a vegetable in its origin more than it does a watch or a knitting loom. His considered contention was that the cause of the world most probably resembles that of the animal and vegetable rather than that of the watch or loom. It is along such lines as these that the evolution concept is held to enhance and magnify the power and the wisdom of the Divine Author and Maker of all things.

I cannot see any other way of accounting for the condition of the earth and all other material bodies, and life in all its aspects, except by assuming the evolutionary theory to be a fact that there is evidence of an ordered and never-ceasing growth and development, that everything is still "becoming" and that nothing bears the stamp of finality. The ancient Heracleitean doctrine was "Everything flows." Yes, it is true that it does, but experiment and experience serve to show that there is aim and direct purpose in the flowing, there is a stream with banks, a wide course and a goal to be reached at the end.

Herbert Spencer spoke of the way in which the simple passed on to the complex, and this idea is sound if we fill out the gaps with the evident values which come as the result of discovery and experience, summed up into a concrete whole. It is found that all these insertions of values, the aesthetic, the scientific, the idealistic and the theological make it more certain that the root-principle that there is a perpetual becoming, as an outcome of inherent powers of development and growth, holds good, and makes an intellectual appeal which cannot be lightly set aside by all who wish to discover the truth.

For myself, I cannot imagine God as being the Author of a static universe, nor can I regard any process in creation as

savouring of the common elements which are found in the actions of men, such as caprice, fortuitousness or arbitrary movements exercised in a moment. It is somewhat difficult, I admit, to keep the idea of creation in mind when new ideas and new possibilities are introduced in connection therewith, but as Huxley made it clear we do not by evolution seek to explain the Cosmos, but we do make a generalised statement regarding the methods and results of that process. Certainly, if it can be proved that that process was the work of any agent, He must be the creator of it, and of all its products, even though He does not intervene arbitrarily in its progressive course.

I think we should examine the theories of such a philosopher as Nietzsche with great caution, for he shows himself to be opposed to the idea of true individual development, which, I contend, we must support if we are consistent. Nietzsche believed in a "circle of existence," his abysmal thought, the eternal recurrence of all things. Truly an appalling doctrine to teach men, and one which consigns man to an endless treadmill, from which he cannot be released. Change under such conditions would not be progress, for the point at which the circle is entered must eventually be reached again. The fact of daily striving against heredity and environment if these be imperfect, the endurance of life's woes and inequalities, cannot but breed despair and pessimism if an eternal recurrence is possible.

No, the pathway must be straight on, and not circular. There are set-backs, checks and dissolutions, but always reconstruction and a gradual building up of advancement and betterment, each process in succession revealing its own purpose through the design and activity of the Supreme Originator.

Modern Science admits what must be absolutely true, that all things have a Creator who operates outside time and space, which in themselves are due to Him, and that there is definite evidence in the Universe of a planning and governing authority, and power that has much in common with these matters in

man's individual mind. Man is therefore no accident in a great plan or system, nor is he an intruder in the Universe. The tiny atoms in the primeval slime, from the first moment when they began to show signs and accompaniments of life, were evidences of action in line with the basic nature of the Universe. After all, comparison shows that Evolution and Genesis have many points of agreement, for we find that certain creatures came before others in order of time, just as the Bible story asserts. And it is quite as noble, if not more so, to hold that man has ascended from the lower living animals than from the dust of the ground.

We must be careful, however, to mark the difference between the view of the evolutionist who says that man came into being through an almost interminable succession of chances, and the view that Evolution was directed by God. This latter view contributes much to the dignity of man inasmuch as he is thereby the result of the direct purpose of God. Such a contention brings back into perspective the extraordinary importance of the earth, which though it is but a speck in the vastness of space is the arena where Nature has experimented in the work of creation and evolution of living beings culminating with man, who is unique in his order. As far as we have any means of judging, other spheres cannot produce or sustain life as we know and understand it. That such a being as man, with all his faculties, should be placed in possession of such a home as the earth causes us to reflect on the well-considered plan and purpose of Omnipotent Mind, working out tremendous issues through natural processes. Man is of the earth, earthy, and the geological history of the earth reveals a scene fitted to be man's dwelling-place.

Palaeontological history asserts that whether by ideal sequence or by other means there is a pathway leading up to man. And when the home was ready, and the tenant was fixed upon, occupancy took place. The Book of Genesis tells us that God said, "Let them have dominion," and certainly man who was the goal of all the earliest prospects, the climax of all the series of living creatures, the crown of creation, became

King of his domain. Perhaps also he may be said to be earth's High Priest inasmuch as he can voice the praises, the thanksgivings and the intercessions of the whole of the mute, unintelligent creation, through brain, heart and voice. Thus we trace the ascent from earliest life to man, who becomes ruler of all on earth, but we can confidently go forward and upward to the Son of Man, who is the Mediator between God and the creature, between Spirit and animated matter.

He is the all-necessary Link between them, for "in Him all things were created." The lower animals shadowed man forth, man shadowed forth the Incarnate Son of God, and the chain becomes complete for the connection between some quasi-eozoic form and the Deity who was responsible for all. Yet man as man is of the earth, earthy, and his body is an integral, indispensable part of his manhood. Mind and spirit are not the whole of the make-up, and the body is not to these one of a number of suits of clothes, nor is the body a mere accident of man's earthly state. It is the lowliest part of that composite whole which Holy Writ declares to be man, fearfully and wonderfully constructed.

We find that hitherto we have not said all about man, for in addition to the physical body which we have traced, and the wonderful mind concerning which we have made comments, there is the Spirit, known as the Divine Essence. There are, naturally, many who have sought to give an answer to the question, "What is man?" and as a rule, in addition to the physical body which enshrines the life principle, numbers have added an ethereal double, or body, and the desire-principle, known as the animal soul. Then come the three great higher principles, of intellect or mind, soul and spirit. T. C. Street, in his book *The Hidden Way Across the Threshold*, explains these seven divisions in the following manner: "The first element of man is perishable matter; the second is that portion of this universal agent which gives him life; the third is the reflection of his perishable substance in the Astral light, coincident with him but not visible to his earthly eye; the fourth is made

up of all the desires he feels by his material senses; the fifth is that which says 'I am,' whereby a man knows himself from other men, and with which there is an intelligence of lower but none of the higher things; the sixth is that pure understanding, eternal and co-extensive with all infinitude of time and space, and all that is real, imperishable and invisible to the eye of man. The seventh element is the true soul—itself from God."

Truly the whole composition of man is fearful and wonderful. The Psalmist asked the question, "What is man?" ages ago, after praising God for His excellent power and creations. "What is man," said he, "that Thou art mindful of him? and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet. All sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas."

Here is expressed the Divine purpose concerning man, and he has gradually, step by step, risen to the height of his privilege and responsibility. Yet there is something more to be attained, and that is a real and definite union with the Infinite and the Eternal, and this, not merely because of Creation, but because of Redemption. All life and every possibility of its evolution must have come from the Uncreated Creator, and to Him alone will it return. What Herbert Spencer called "the consciousness of an inscrutable Power" is latent in most men and patent in millions, whether Christians or followers of other religions. Sir Oliver Lodge wrote in the *Hibbert Journal*: "The existence of higher beings and of a Highest Being is a fundamental element in every religious creed, and I maintain that it is hopelessly unscientific to imagine it possible that man is the highest intelligent existence. I believe in one Infinite and Eternal Being, a guiding and loving Father in whom all things consist. I believe that man is privileged to understand

and assist the Divine purpose on this earth, and that prayer is a means of communication between man and God."

Surely the purpose and design of God is that He should be acknowledged, glorified and assisted in His work, and this is only possible as we desire and reach out after Divine Union. Man has to climb up to God, not merely through his intellect, but rather through his inner consciousness and then through acceptance of the revelation of God which has come down to him. Using to the fullest degree all those powers which he has inherited, renouncing his lower nature, which he is still able to satisfy if he chooses, selfishness, temper, evil thought, word and deed, he can become in tune with the Infinite. We know that every creature groans and travails in pain together even until now, but there awaits a glorious liberty yet to be entered into by the sons of God, earth-born though they be.

In the past men have realised the former dimly, hardly knowing what it meant. They have struggled for freedom as best they knew how. Partly there came to them deliverance, peace and hope. At the last, when man has ceased "becoming" and has "become," he will enter into possession of that for which he was made.

In the face of the former contentions which are, I maintain, scientifically and reasonably true, it seems inconceivable that anyone can be satisfied to believe that man's destiny is only to achieve happiness in the world where he passes a few years in various manual and intellectual activities. It seems hardly worth while if that is all.

Is it possible—I do not think it is—for anyone to escape the conclusion that man is also a Divine entity, evolving high potentialities through the actions performed in the body? The assumption, for which we plead ample justification, that we are both Divine and human finds its answer in such thoughts, words and deeds as reveal the impress of the image of God, the breath of a never-ending life, which issue from that personality which is enshrined in a frame which is of the earth, earthy. It is the body which is perishable, being taken

from earthly elements and evolved from the smallest particles possible. Thus man's heredity can be traced through long undated periods of preparation up to the moment when in addition to the course of life pursued by the animals all around him, he becomes higher than them all, for something was added to his composition which made him their superior in power, aims and ends. Absolute Mind had in wisdom planned and purposed a career for man, and this was made possible of realisation by the powers of the natural world being able to be subordinated to the spiritual.

Man can no longer be satisfied with the affairs of his environment, even though he is of the earth, earthy, and his interests become divided as well as added to. The long-drawn-out experiences of man have proved that earth is the very best sphere—in fact, as far as we are aware, the only one possible—for the realisation and development of human character.

Struggle, suffering, pain and loss are matters of discipline which are means for the evolution of all that is noble, good and true, and history reveals to us the fact that it has been by sheer persistence that out of the lowest the highest has been evolved. Let us think that man used his life as we use a school, and the daily lessons were not so much valued for the knowledge they imparted as for the practical purposes to which the accumulation of learning might be applied. Generation after generation saw man's advancement as qualifications for higher levels were discovered, and so life's tone rose as mind and intelligence exercised increased control over matter.

Primitive man's thought, inclination, aspiration, yes, and inspiration, were brought to bear upon life, for these things are creative, and the good and bad in their opposite spheres produced their respective effects as they were practised. All along man has loved freedom, and religion has said what experience has proved, that free-will is one of man's most cherished possessions. Yet, as I believe, a mark of the Divine control, even this has its limitations as has every other created and evolved thing on earth. But as man discovered his intel-

lectual endowments, he found out the way he could use them as tools, preserving and sharpening them for expert use. In this connection we may not forget our own unbroken continuity with the past as well as our common identity, for we make the same struggles as did our ancestors, our tools with which we work are the same even though we have improved them and can use them to better advantage.

But we have this advantage to-day, that we can attribute the glory of all creation to the God who is Absolute Mind, and His Works in their progressive manifestation are seen in the evolution of the physical, moral and spiritual in man. Without Him there could not have been anything at all anywhere. Man is conscious that there is but one life, and in its bundle all are bound together. No one can live for and unto himself, for he has a part and portion in that life which is common to all.

What can be said, then, of the child's answer, "God made me and all the world," in view of the mighty processes which after aeons evolved in the existence of the earth and of man upon it? I do not think we need rob a child or a man of such an answer, even though we claim the knowledge of the long-drawn-out physical processes of nature, and reject individual creation at a given moment. Creationism or Traducianism apart, it is not impious to believe that a man's body is no absolute new beginning, no thing *de novo*, fashioned and moulded by any literal hand or fingers of God, but that there are many intermediate physical links of successive and predecessive generations of parentage between any individual of the race to-day and the body of the first Adam. If one is acquainted with the minutiae of the physiological processes between the primal cell and the new-born infant, and if he can trace the earlier stages of the starting into growth of a vegetable germ, it becomes no more difficult for him to say God made me and all things than it is for the child or the adult who simply observes, as we all do, the physical organisation of the parents interposed between God and the new product of His power.

What we are able to do to-day is to follow the Great Worker into the secrecy of His workshop, to comprehend better how exceedingly complex and beautiful are the methods of His working. This is not destroying His power or taking away His glory. It is merely breaking up hitherto closed ground in order to see what lies below the surface, and does not increase our difficulties but simplifies them. As Mr. Wells has said, "There is one life in all—the man, his wife, his cat and his aspidistra have all one common origin." The earth is our Mother, just as God is our Father. It is on earth that we acquire our form, but it is through God that we inherit our life. Man is something more than physical organisation. He is of the earth, earthy, but he is also a living soul, and God breathed into his nostrils the breath of life. His bodily form is only the seat of thought, emotion, volition and immortality because these were given to him by Almighty Power and Wisdom.

CHAPTER V

MORE ABOUT MAN

"What a piece of work is man! How noble in reason; how infinite in faculties; in form and moving, how express and admirable; in action, how like an angel; in apprehension, how like a God; the beauty of the world—the paragon of animals! And yet to me what is this quintessence of dust?"

SHAKESPEARE—*Hamlet*, Act ii, Scene ii

When we seek to find out the time of the arrival of man on the earth we discover that we are dealing with a dateless past, and as Dr. E. Griffith-Jones puts it, "the conditions of the actual arrival of man on earth are wrapt in impenetrable darkness." What special collocation of conditions made it possible for him to emerge out of the animal into the distinctly human condition? What were the vital forces that impelled him upward and onward? When the hour of transformation came—these are mysteries locked in the immemorial past.[1]

The greatest questions of the ages have been: "What is Man?" "Whence did he come on earth, and why?"

After a long-drawn-out period of earnest inquiry and examination of the theories and findings of research scholars, there are very many who are still debating as to the origin of man. And although I do not believe that the theory of Evolution is causing horror or confusion to the minds of many thinking men and women as was the case in days gone by, there are those who cannot square Evolution with the Genesis story, and therefore they imagine that a choice has to be made between one or the other. A modern writer has affirmed that because he cannot reconcile the two, one is wrong and the other is right. He has, he says, met very few Theistic Evolutionists, and so he thinks that the theory of Evolution is practically Atheistic or Agnostic.

[1] *The Dominion of Man*, p. 113 (Hodder & Stoughton, London).

To these statements I must offer a definite protest, for in increasing numbers both clergy and laity are finding themselves able to hold and to teach the Evolution theories without adopting "Science, falsely so called," or abandoning any part of the declarations of Holy Writ. It may reasonably be asked as to what Evolution really stands for. Although the word has a very wide definition, we explain it as the process of "Becoming," and it signifies that life on the earth began in the simplest conceivable forms, and that the plants and animals we see to-day are derived by a course of continuous natural changes from predecessors of a somewhat different and lower order.

The succession is an unbroken one, involving the view that the present is the child of the past and the parent of the future. Life began in a most simple form, from which grew and developed first inferior plant and animal life, and then came the higher grades, and at last man appeared. Thus man came from a less highly organised form, and that there is close similarity between man and the lower animals in embryonic development as well as in innumerable points of structure and constitution, is undeniable. The Evolutionist asserts that man is the co-descendant with other mammals of a common progenitor.

Probably this being was a hairy, tailed quadruped, an inhabitant of the ancient world, with arboreal habits. This creature would be classed by naturalists among the Quadrumana, as also the still more ancient progenitor of the monkeys of the Old and the New World would be. This does not mean, as some have rashly asserted, that anyone's ancestors are to be found in the monkey-house, for at the most monkeys may be our distant collateral relations, but no more.

The Very Rev. Dr. Matthews, Dean of Exeter, preached a challenging sermon on Religion, Science and Man in York Minster at the Annual British Association service in September 1932. In referring to the problem, "What is Man?" he spoke of the valuable findings of Science which have thrown light

on this fundamental problem. "The Universe," said he, "as disclosed by Science, shows *us* as a negligible fraction of the whole total of existence, and as children not of a Creative mind, but of the unguided and unthinking process of the material world. There is some ground," he admitted, "for this opinion. The scheme of things grows more mysterious as thought penetrates more deeply into its recesses."

Dr. Matthews, after referring to the theory of natural selection as being less well-established than it was formerly, referred to this startling statement—made by some former Evolutionists—"Fallen angel or risen ape," which was the crude, but not altogether false way of stating the antithesis between the traditional religious view of man and the new scientific view.

Theologians who opposed Darwin's theory did so for the reason that they felt that a revolutionary change was being threatened in the status of man.

I quite agree with the Dean that no change in scientific ideas will ever now reverse the process or make it possible to return to the opinion of pre-scientific religion on the origin of man, but I disagree, as would also the Dean himself, that man is a risen ape. Zoologically man is a mammal, and except for certain variations and adaptations his physical structure is exactly the same as that of any other of the vast family of animals that suckle their young. Monkeys and men may have had a common progenitor, but monkeys as such could never become men, and their habits and lack of experimental urge, so inherent in man, go to prove it.

I have been much interested in the travels recently made by the Martin Johnsons, the famous travellers in the forest of Mount Mikeno, in the Belgian Congo. Their purpose was twofold—a study of the tiniest of men and of the mightiest of apes. In a fascinating book, *Congorilla*, we have a description of the discovery of mighty gorillas, considered by some to be half man, half demon. The face of these animals is enormous and black, shining like oiled and polished leather. A hideous,

almost human face, with flaring nostrils, beetling brows and a heartbroken look of protest against their own ugliness. The deep-set blazing eyes of this ape stare straight into those of the explorer, as it sends forth an ear-splitting scream that resounds through the jungle. Such shrieks following one another were nerve-racking and blood-curdling. It seemed to the explorers as if demons from hell were let loose, and were prepared to rend the earth asunder. Fifteen feet away from the men an enormous gorilla rose to his hind legs, grasping some vine-stems with his black hairy hands. His red tongue and blood-red gums, his sword-like fangs bared by snarling lips, his huge, sharp teeth—all were repellent and horrible to a degree.

Such a being cannot be conceived of as being akin to man, nor could it be possible that any refinement or variation from such a stock could ever become man. Those who talk of the rising of an ape to the form and endowments of a man should study this true and realistic story.

If it is a fact that zoologically man is a mammal, and that though there are variations and adaptations, his physical structure is the same as that of the vast family of animals, how is it that man alone, so far as we can ascertain, has advanced to his present high position? It is asserted that if you breed intelligent monkeys in captivity, give them close contact with human civilisation and society, and keep up the connection for hundreds of years, the last descendant would not be markedly more intelligent than the first pair fresh from the forest. The new generation of monkeys would not begin where the last left off, but would begin life afresh from the bottom, and the last monkey would be much the same in intelligence as the first. No, we cannot admit that man is a risen ape. The most that can be said is that there must have been a common ancestor and they cannot be more than cousins in relationship.

Why one branch of the family managed to go on while the other stood still is an age-long difficulty, and is likely to remain

so. Perhaps there were inherent differences from the first, which were only apparent later on, but this creates a difficulty in evolution. We cannot rightly say that man is the only animal able to use tools, nor is man the only animal to organise, seeing that baboons obey the orders of the chief of their tribe, who will supersede them in their offices if they do not carry out their appointed tasks.

But the suggestion that the discovery of the way to produce fire marks the point at which man parts company with the other animals seems to offer a reasonable solution to our problem. Apes enjoy sitting round a camp fire left by travellers, but if it is likely to burn itself out they do not stir about to feed it with wood so as to revive the flame. This may be one of the gaps which the animal has never crossed, but which man is well the other side of.

The Mammalian stock is common to man and the higher apes; mammals are derived from reptiles, reptiles from amphibians, and amphibians from some fish-like animal. Working back in this way to the simplest forms of life, it is conceivable that such life was derived from the dust of the earth. Though the past is dim and obscure, it is assumed that the early progenitor of all the Vertebrata must have been an aquatic animal, possessing respiratory organs modified for breathing the air contained in water, but with such organs as brain and heart imperfectly or perhaps not at all developed.

From such a lowly beginning we trace a continuous sequence of upward stages, each one built on a former one, and marking an advancement of life. So organic evolution proceeds as new types emerge and are established, either alongside former ones or else replacing them.

We are in the fortunate position to-day of being able by reason of some recent excavations to examine human remains which bear out the statements regarding man's great antiquity. At the International Congress of Prehistoric and Proto-historic Sciences held in King's College, London, in 1932, Professor G. Elliot Smith, a famous Anthropologist and Professor of

Anatomy, declared that the oldest known skull of the human race as we know it to-day is that of a London woman. This skull, known as Lloyd's skull, was found in Leadenhall Street, London, in 1925, in the blue clay, 42 feet below the surface, when excavations for building were being made.

At the Congress, on a table, lying on white cotton wool, lay the little yellow-brown fragment, the mere surface of the head, devoid of brow or jaw, on which this pronouncement was made, in the presence of a gathering of famous anthropologists. The Professor said that this skull is at least ten times as old as any other known example of modern man.

The statement made was confirmed by Miss Garrod, a great geological expert, who believes that the fossil is definitely as old as the Mousterian period, and perhaps a good deal older. Whilst it is impossible to give its age with precision, it is quite safe to say that it is between twenty thousand and one hundred thousand years old. If it is correct to assume that the Lloyd's skull is of homo-sapiens, then it is absolutely unique, and its discovery is of the highest importance. Professor Elliot Smith, in his statement to the Congress, gave his reasons for saying that the skull belonged to a woman about fifty years of age, who was probably left-handed.

The most important anthropological find ever made in this country was that of the Piltdown skull twenty years ago. This skull may be two hundred and fifty thousand years old, and it, with the Neanderthal skull, is older than the Lloyd's skull, but they both belong to an extinct species of man who lived before the arrival of homo-sapiens, or man as a thinking being.

Piltdown man, who lived in Sussex at the very dawn of Britain's history, is as old as Pekin man, who, according to the experts, probably lived one million years ago. There were two men concerned in the Piltdown find, Sir A Smith Woodward and Mr. Charles Dawson, and comparison has now been made between their discovery and the scientific reports on the Pekin skull found in a Chinese cave. Sir A. Smith Woodward

declares that these two human types lived at the same period. He considers that the Pekin skull seems to be a link between the types of Heidelburg, Java and Piltdown. It is another example, though a variant of types already known, and it is probable that Pekin man is no older than his English counterpart. Both apparently belong to the lower Pleistocene Age.

The Chinese report concerning Pekin man made a point of the finding of quantities of charcoal from wood fires in some of the old hearths in the Pekin cave, and there are also burnt bones, stones and implements. By the use of stone tools, deer antlers had been cut into short lengths, aided by burning at the sectional lines, while the bases of the antlers had been used presumably as hammers. Yet it is interesting to note that all such activity was known to Piltdown man, who long, long ago made both stone and bone implements and split bones to extract the marrow. It will be noticed that the specimen of the Flint Celt, found by myself, forms a frontispiece of this work. Burnt flints have been discovered in the Piltdown gravel, and Sir A. Smith Woodward has found one flint which is indistinguishable from the "pot-boilers" of later periods.

The employment of fire was known to Pekin man, and, speaking generally, the beginning of human arts dates back to immense antiquity before man had assumed his present form. The world owes a debt of gratitude to the researches of this anthropologist, Sir A. Smith Woodward, and his assistant for their valuable information.

Of the many brilliant men who have given years of earnest study to research respecting man's antiquity, none are more noteworthy than Sir Arthur Keith. He has just written a very up-to-date book on the subject incorporating much new material. He is still searching for the "missing link" between man and ape. He has not yet bridged the gap, but if he could ever do so it would be a fitting reward for the lifelong research he has made concerning man's earthly origin. Such discoveries as are disclosed in his recent book are declared to be less subject to chance than to persistent research. Sir Arthur

places the Taungs man, found by Dr. Young among the limestone cliffs in South Africa in 1924, as a higher form of ape rather than a lower form of man, because, as he asserts, he "falls far short of any standard which can be regarded as human, or even pre-human." Yet he is the brainiest of all known anthropoid forms.

He is of the opinion that the Pekin man, discovered in 1929, and perhaps two hundred and fifty thousand years old, is without doubt a human being, though the brain is surprisingly small. Perhaps he represents beings "struggling into human shape." Sir Arthur Keith thinks that from both lines of approach —in the Taungs and Pekin types—a nearer approach has been made to the connecting link between ape and man, though there is still much uncertainty about it.

Anthropologists work almost entirely upon skulls, for the skull contains the last bones to perish. The survival is fortunate, for the skull indicates the capacity of the brain, which can be measured, and it is the brain which has made man what he is. Yet big brains are not everything. Take, for instance, the Boskop man in South Africa. He was more richly endowed with mass of brain than any human type known to us. Yet the nomad Bushman is his degenerate descendant of the present day.

This book is both informative and educational, but one remark of this great living authority is startling. "Sometimes I doubt," says Sir Arthur, "if the belief of modern anthropologists in Evolution is more than skin deep."

Continuing to search recent records, we find traces of prehistoric man on the outskirts of High Wycombe, Buckinghamshire. Workmen, sinking a shaft, came upon the complete skeleton of a man, beneath four and a half feet of soil, and firmly embedded in the chalk. It lay on the left side in a contracted position, the knees drawn up towards the body, with the right arm between them, and the left arm on a level with the head. The skeleton bones are those of a man apparently in the prime of life, the skull being heavily built and square-

jawed, with prominent cheek-bones. As there was no grave furniture, it is difficult to date the burial, but the remains are supposed to be of the Early Bronze Age, approximately placed as beginning about 1800 B.C. While nothing similar has hitherto been discovered in Bucks, not far away, on the Dunstable Downs, the crouching skeleton of a woman was recovered from a tumulus in 1926.

A flint knife was found with the human remains, and a surrounding trench bore witness to the fact that the interment had been accompanied by human sacrifices, many skeletons being found of victims whose hands had been tied behind their backs. It is presumed by Mr. Colmer, who made the discovery at High Wycombe, that it and the Dunstable woman both belong to the Neolithic or Pictish stock, which followed the practice of matriarchy.

It almost seems as if the discoveries of ancient human remains are inexhaustible in England. It may be, of course, that an Englishman takes more notice of the reports of what is found in his own country than in any other, but it has been urged quite recently, based on excavations, that the Sheffield of ancient Britain was in Kent, and not as it is now in Yorkshire. On the banks of the Thames, near Gravesend, knives and axes were made in olden times, in order to wage war against the elephants and other mammoths which roamed round the district. Excavation of the gravel pits near Swanscombe has revealed the presence of beautifully made weapons, now being deposited in the British Museum. An official of the Geological Survey has said that where Acheulian man lived in the Thames Valley, the river was about three miles wide and the climate of England was sub-tropical. The Acheulian type of man was the earliest Londoner known, and he had many anxieties in life. He had to make effective weapons of defence and defiance against the great animals around him, the straight-tusk elephant, the rhinoceros and the hippopotamus, which were great in numbers and larger in size than those of to-day.

In the course of some thousands of years, during which

time it is estimated that this type lived on the banks of the River Thames, there was a steady development in the art of making axe- and spear-heads, though these tools are rough and crude when compared with those of the period which followed after Acheulian man had been destroyed by one of the glacial periods. It is extremely interesting to find that near Swanscombe finished weapons were stored in heaps and near at hand there were stacks of flints ready for working.

The Stalactite Caves at Cheddar, the famous village twenty miles from Bristol, are probably the finest caves of that description in the world, and many relics of ancient man have been discovered there. One relic of priceless value is a *baton de commandement*, the only one found in England. Many flint and bone tools of the age of La Madeleine, the last phase of the Palaeolithic era, have been unearthed, but the most important discovery of all is the skeleton of the Cheddar Man, some ten thousand to twelve thousand years old. This was unearthed in 1903, and according to Mr. H. St. George Gray, the Curator of Taunton Museum, it is the remains of a cave-dweller who lived between the Palaeolithic and the Neolithic Ages. The skull is in many fragments, and encrusted in loam.

The man had prominent brows, but the forehead is of the usual width, though very receding. The lower jaw is powerfully formed, and wider than that of man of our day. The thickest part of the frontal bone is 9 millimetres, while the average thickness of that of man of our time is only 7 millimetres. The man's height was 5 ft. $3\frac{3}{4}$ in. The shin bone of the leg is flat, and this is never found to-day in man or woman.

This Cheddar man's height corresponds to the height of men of the Stone Age, who averaged about 5 ft. 3 in. or 5 ft. 4 in., while the women averaged 4 ft. 11 in. Near where the skeleton was discovered some flint tools were found.[1]

Dr. Leakey, of Cambridge, leader of the East African Archaeological Expedition, reported, according to Press notices, that in the districts of Kendu and Homa he has found

[1] See Guide Book to the Caves.

the lower jaw-bone of the homo-sapiens type of human being in deposits similar to those of the lowest bed at Tanganyika. This newly discovered Lake Victoria man is one step farther back than the Oldaway man, who may have lived some two million years ago. When Dr. Reck in 1913 found the Oldaway skeleton he was unable to find evidence on the spot to date the discovery, but Dr. Leakey has discovered evidence, in the form of extinct animals, tools, fauna, etc., which proved that this Oldaway man went back to an age more remote than that of any similar discovery. Fragments of anthropoid apes were also discovered in the Miocene deposits, and also part of the skeleton of a dinotherium, a prehistoric form of elephant which was formerly believed to antedate man's existence by hundreds of thousands of years.

Further evidence is given that the newly discovered lower jawbone was found in exactly the same deposits as tools of the dinotherium and pre-Cheltean period. Three other homo-sapiens skulls were also found in deposits containing fauna identical with the age of the Oldaway skeleton, and three examples of the anthropoid ape were found on Rustinga Island. It is estimated that Dr. Leakey's man represents the periods known as the lower and lower and middle Pleistocene Ages, while Dr. Reck's man belongs to the lower Pleistocene Age, and is therefore not much later in time than his non-homo-sapiens cousin, the Pekin man.

A curious question has arisen concerning the sex of the world's most famous primitive, the Java ape-man discovered in 1892 by Dr. Dubois, nicknamed by some "Old Joe of Java." Dr. Alexander Hrdlicka, Curator of Physical Anthropology at Washington, has recently stated that he is convinced that the Java skull-cap indicates that the individual was a female, some 5 ft. 5 in. in height, 5 in. above the average human female stature. The query has persisted for a long period as to whether man or woman came first. Now after fifty years since the Java discovery it is seriously suggested that the honour of being the first known human belongs to the fair sex.

This ancient mother of the race lived some five hundred thousand or more years before the reputed date of the Garden of Eden, and she was probably killed by a crocodile, the mark of whose teeth still remain in her thigh.

Hitherto we have instanced examples of the physical part of man, but in our survey we dare not be content with that side of man's being alone.

When we come very high up in the scale to consider the standard of man's intellectual powers and moral dispositions, we are confronted with a problem of much difficulty. Yet all who admit the principle of evolution see in the mental powers of the highest animals, which are of the same kind as man, though inferior in degree, capabilities for progress and advancement. If we think of our domestic animals, for instance, there are degrees of the mental faculties, variable according to the nature and kind of animal, and somewhat consequent on opportunities possessed for advance.

Thus we assume that mind existed even in the simplest forms of life from the beginning. We can trace a period when in animal life there is distinct evidence of mind, because there are actual acts which denote the presence of feeling and purpose, and some elementary memory. If we think of mind in relation to body, with its inner subjective life of feeling, willing and thinking, these matters are outside the range of either chemistry or physics. Therefore we conclude that as mind is evident in the progressive stages which go to the making of original man, so there must have been something corresponding to mind in the most elementary of living creatures. As we rise in the scale and get nearer man, the animals before him show an increasing manifestation of mind.

Dr. E. S. Russell, in the *Proceedings of the Aristotelian Society*, 1922–23, pp. 141ff., asserts that even the amoeba must not be omitted in this connection. He says that "when it is suspended freely in mid-water, it sends out long pseudopia in all directions till it reaches something solid on which it can glide. Considered psycho-biologically, this implies perception

by the animal of the absence of the usual stimulus supplied by the surface upon which it normally moves, and therefore implies memory. It is difficult to realise exactly what is supposed to go on in the mind of the amoeba, and it is certainly unnecessary to assume any actual conscious willing of response with foresight to the end."

W. M'Dougall, in *Evolution in the Light of Modern Knowledge*, in his article on Mental Evolution, p. 332, says: "The denial of reason, or the germ of reasoning power to all animals, is ill-based. Reasoning is the interplay of processes of judgment, and that some of the higher animals display behaviour that implies judgment is indisputable. In some instances we seem to discern evidence of that interplay of judgment which leads to the anticipation of the future and is properly called 'reasoning.' "

Farther on (p. 335) Mr. M'Dougall says: "We find good reason for inferring mental life in very lowly organisms, and some facts which, supported as they are by the principle of continuity of evolution, indicate that even the simplest of animals (perhaps even some plants), the unicellular protozoa, are not entirely without the rudiments of mentality."

Man's intellect must have at all times been important to him because it enabled him to invent sounds which became a language of communication with others; it gave him ideas with regard to the making of tools, weapons of defence and traps for snaring lower life which should form part of his food. Whatever may be our ideas as to the origin of man's mind and intelligence, we can see for ourselves the way in which development proceeds from childhood to maturity. The period of nine months which ensues before birth into the world is passed as in sleep, and we have no certain evidence as to the existence of individual mind in an unborn child. But soon after birth there occurs a slow but marvellous unfolding.

This mentality comes not from outside, and so its potentiality must have been in the individual from the beginning.

A tiny child soon begins to think, feel and show will-power, and these must of necessity all be implicit in the germ-cell. If this is correct in a single life, it must also be true in reference to the race, and so we find a progressive advance of mind in racial matters. Some assert that even in plant life the conclusion that wherever there is life there must be mind holds good, and I cannot see how we can escape from the fact even here that the activity we know as life has always in some varying degree an inner or mental aspect. We may never forget, however, that in this respect man stands superior to all other living things.

In the face of such superiority and the promise of still greater progress, it seems almost impossible to believe that man came from an ancestry of the same stem as the anthropoid ape, but all the facts at our disposal point to his affiliation to the same stock. There is, as Sir Richard Owen said, "an all-pervading similitude of structure" between them. And in rising to such heights as man has attained there persists "in man's bodily frame the indelible stamp of his lowly origin." Yet, of course, there are many differences, the most notable being man's big brain, which is sometimes three times as heavy as that of a gorilla. The main seat of man's mental faculties is therefore infinitely greater than has ever been possible in the anthropoid ape. It might have been thought that, weighted with a heavy brain, man would droop forward as does an ape, but man alone adopts the erect position directly after his infancy is past and his legs will bear him. Language develops almost from the first, due to his heredity, environment and personal power, and his speech, with its inflections and clear articulation, is incomparably superior to anything found in any other being.

Again, man has an upright forehead, regular features, eyebrow ridges and almost uniform teeth. He is possessed of a chin, has a real heel to his foot, and a sure and safe freedom of the hand for dealing with food. It is true that his body is still a museum of relics significant of the past, and for which

he has no present use. Some of these are interesting. Most mammals possess a third eyelid, which they employ in cleaning the surface of the eye. Man still has a minute tag in the inner upper corner of the eye which is no longer of use to him, but which is a link with the past.

There are the vestigial muscles going to the ear-trumpet, man's relic of the skin-twitching muscle which a horse employs when he jerks a fly from his flanks, and in the seven weeks' old human embryo there is a short tail which is longer at that time than the leg.

The vermiform appendix between the small intestine and the large is the remains of an organ which in bygone days must have been useful, but which now often causes man a deal of pain and trouble.

Some have a little conical projection on the margin of the ear-trumpet. This is a vestige of the tip of the pointed ear of lower mammals. Man no longer has a tail, but there is in the adult at the base of the backbone a fusion of four or five vertebrae forming the coccyx. We are, as a rule, hairless beings, except as regards a few parts of our body, but up to the sixth month of the ante-natal sleep the body is covered, all but the palms of the hands and the soles of the feet, with longish hair.

These relics, and there are many more, remind us that man is the scion of a progressive yet lowly order of beings; but there is another side of our subject which we must give close attention to. Man's mental qualities point to the undoubted fact that he is a new departure in the opening out of nature's predestined plan. In this respect he is, apart from all else, unique in capabilities and possibilities. Man alone has in course of time mastered the forces of nature, and historical records tell of the way in which he has learnt and is still learning to use the resources ready to his hand to the best advantage. He has discovered and harnessed unseen forces, such as electricity, and has made the ether convey messages from place to place. Distance is now no longer a hindrance to

progress, for the telegraph, telephone and the wireless can be used on sea and land and in the air. Research has ministered to the conquest as well as the prevention of disease, and still there are untold heights and depths ready for him to explore, and for which he has both ambition and capability.

It was necessity in the first place that moved man to work out means for survival, and all his physical and mental endowments have been used to further his gradual evolution so that the fullest embodiment of all that is useful and true, beautiful and good, may be brought to bear upon life for its greater happiness and continuance.

Man's brain, being large in relation to his body compared with the lower animals, may be the result of his invention of simple language, the denoting of all sorts of objects and qualities by signs, as well as by the exercise of trains of thought which would not occur from the mere impression of the senses. In such matters man has become supreme over the lower animals. True, the animals show intelligence in their behaviour through perceptual inference, and they learn to act by experience, but these are almost always connected with routine in life. They are bound up with particular circumstances. It is man who can use what we call reason, of which alone he has the possibility, even though he does not always exercise it in his actions. Man is an experimenter, and he is a free agent, his behaviour resulting from thought, learning and will-power being all-important in his continuous evolution.

Thus man's higher intellectual powers, such as the deduction of conclusions from premises, abstractions, self-consciousness and the like, naturally follow from the exercise and development of all other mental faculties. Our inner life of consciousness is a very real thing to us, as what we think and feel lead on to desire and purpose, and it is purpose which makes us advance to high and useful stages. We are sometimes mind-bodies and sometimes body-minds, and what we set out to do and what we accomplish depends upon the co-relation and co-operation of both acting in unity. There is a close interde-

pendence between the protoplasmic organism and the physical personality which we dare not ignore.

One of the most interesting problems before us is the development of the moral qualities in man, the foundation of which lies in the social instincts, and which includes in its scope the ties of family. Here are exhibited the important elements of love and the emotion of sympathy, shown in man under definite and also unlooked-for circumstances, whereas in the lower animals certain instincts show themselves in definite actions only. The animals which are endowed with social instincts find delight in one another's society, warn one another of impending danger, and defend and fight for one another in many ways. In both animal and man these characteristics are probably the result of natural selection. But a truly moral being is able to reflect on past actions, and is capable of weighing motives, approving of and resolving to repeat certain of these and disapproving and discontinuing others.

The indisputable fact that man is the one and only being capable of bearing this designation marks the great dividing-line between him and the lower animals. Quite naturally, in the case of the less civilised nations, reason is often at fault, and evil customs and degrading superstitions come into existence, and these are for the time esteemed as noble virtues. We rightly estimate moral faculties as being of greater value than mere intellectual powers, and the fact that the activity of the human mind in vividly recalling past impressions is one of the fundamental though secondary bases of conscience. On the face of this we seek to stimulate and educate the intellectual powers of every normal human being, seeing that the moral nature reaches its highest standard when the advancement of reasoning powers is encouraged and attained.

From this stage we advance to a higher one still. The more civilised nations have arrived at the conviction of the existence of an all-knowing and all-seeing Deity, and this belief has a powerful influence on the upward trend of morality. Conscience

becomes supreme in its judgments and guidances. The root foundation or origin of the moral sense lies in the social instincts, but on love and sympathy much more is built. Man advances as he feels that somehow he bears a relationship by his very existence to a Mighty Power, the nature of which or whom he cannot at first conceive of, and so he reaches out in his search for closer relationship by untried paths and inexperienced ways until he comes to some sort of definite belief in God. Such belief has often been advanced as not only the greatest but the most complete of all distinctions between man and the lower animals.

Whilst it is impossible to maintain that this belief in all-pervading spiritual agencies is at all times innate or instinctive in man, yet we find it to be almost universal, and it follows from a considerable advance in man's reason, as well as his development of the faculties of imagination, curiosity and wonder. The idea in the mind of man of a universal and beneficent Creator did not arise until man became elevated by long-continued culture. The barbarous races of men possess no clear beliefs as to the Divine existence or as to the immortality of the soul of man. It is only in the more cultured peoples that distinctive beliefs and reasonable theories concerning these are manifested.

Evolution does not, as has been asserted by some, negative all development of thought and action in religious matters, and in fact if Science and Religion are true to their respective spheres there should be no real antithesis between them as regards essentials. Science seeks to describe what has happened and what is happening in terms such as electrons, protons, radiations, protoplasm and mind, whereas Religion interprets nature and man's place in it in such terms, which for many thinking people mean God. Therefore, to state all the problem of man's place in the world, the results of Science must find a place in the religious outlook, and this to clarify, widen and deepen it. At the same time Science must not disregard altogether the facts of religious experience.

Religious convictions should not include detailed statements as to the nature of scientifically observable processes, but the religious outlook will be better understood if it can include the scientific concept of organic evolution as the mode of "becoming" what man is to-day. Why is it more irreligious to explain the origin of man as a distinct species by descent from some lower forms through the laws of variation and natural selection than to explain the birth of the individual through the laws of ordinary production?

Both the birth of the species and of the individual are to the thinking minds equally part of that grand sequence of events which we must refuse to accept as the result of blind chance. Every animal and man himself has without doubt advanced to his present high condition through the struggle for existence against mighty odds. This process took a tremendous period, even if we start with the mammals. Their history includes a time when sections branched off to become apes, and such will never become anything else. The main stem, however, went on its way until, in the fullness of the times, God did a new thing, and the creature being ready, the first being who could be called a man received the blessing and endowment of the Creator, and he became the First Adam. Long years passed, and God again interposed with a New Creation, and the Second Adam, the Lord from Heaven, was born, having physical continuity with the First Adam, mental continuity with all the long line of men before Him, possessing all the instincts of fear and self-preservation, and a knowledge equal to—and more than that, seeing He was Divine as well as human—the accumulated stores of His time.

The First Adam could not have been a highly developed person, and so he and his successors had to be warned against dangers and imperfections of life and conduct. The Second Adam needed none of these things, and He gave man an advanced outlook and the power to become in a new and more perfect sense than could ever have been imagined, much less

attained before, sons of God, creatures of hope, heirs of an eternal inheritance.

I have not declared in the foregoing that Evolution is actually taught in the Bible, but I maintain that in this theory of "becoming" there is nothing incongruous with what is revealed concerning God's ways of working. No one need fear that the teaching of the Bible is in danger if Evolution be accepted. On the other hand, if Evolution be true, there is no need in the future to dread any new scientific discoveries which may be made, for true Science can only reveal more and more of the marvellous wisdom of our God, who is not only our Father but the King of all men and the Creator of all things as well as the Teacher of the earnest and unbiassed scientists of the world. Let us not forget that all knowledge is progressive, and in many new theories God is leading men, building on former foundations, to a realisation of new and higher truth about Himself and His activities.

Man is what he is to-day because of the power of "becoming" which has been bestowed upon him. He is related to earth and to the past, but he is a free spiritual being with powers of effective choice between ethical alternatives, and an inner principle of love to guide him in all the relationships of life. He is responsible to God and to all others in the world for all that he is, yet he is not committed to any fatalistic course of action. His is a liberty with which Christ has made him free, and this is the safeguard and the inspiration of continuous advance in the path of self-improvement and social and spiritual betterment.

One of the most valuable places in the whole world in which may be learnt potent facts concerning man is the British Museum in London. This institution came into existence in 1753 with Sir Hans Sloane's private collection of sculpture. There, to-day, the student may think back, through suggestions made by the exhibits, to the days when the world was a howling wilderness, when the diplodocus and the dinosaurs pressed their footprints into the primeval clay and left their

fossilised steps as milestones for posterity. It is there that old history lives, as we are surrounded by evidences of prehistoric man's earliest efforts, the beginnings of his home life, the making of money and the dawnings of civilisation, the dawn of art, the birth of mechanism and the sense of beauty, the growth of religion with all its accompanying fears, hatreds and affections.

The interest grows with the yearly additions to the Museum, as men go forth to find buried cities of antiquity and send home evidence of their discoveries. We may revel in the wonders of Nineveh, or those of Ur of the Chaldees, or get a knowledge of the days forty centuries B.C., the learning of Egyptian civilisation, and the doughty deeds of the Babylonians and Assyrians. We may be reminded of the Phoenicians of Tyre, the first world-traders, who probably hawked Egyptian and Babylonian wares along the trade routes, and bartered their purple-dyed textiles and metal work in Cornwall for tin, and there are treasures of Greek sculpture and evidences of China's early civilisation.

There are the famous Elgin Marbles, brought back from the Parthenon at Athens by Lord Elgin in 1803, which represent the finest carvings of the human form ever yet executed. We are bidden to examine the remains of one of the Seven Wonders of the World, the relics of the tomb of Mausolus, who died in A.D. 353, and these include the statues of this Carian prince and his wife as they stood in the gigantic chariot on top of the tomb. There is on show a single chariot wheel, speaking of war, engineering and industry more, perhaps, than all the countless examples of primitive tools of the Stone, Bronze and Iron Ages.

All the vital stepping-stones of man's emergence from barbarism are to be found in the Museum, including agricultural and domestic tools. Specimens of the hieroglyphics, the first attempts to picture words and ideas, which have found their final form in the work from the printing press are there, as well as Hittite writing, the clay tablets of the Babylonians, the

bulrush papyri of the Egyptians, vellum produced from skins and stretched parchment. Step by step we are introduced to the countless advances of papers and books from the very earliest times down to the present day. In this world-wide collection there is undoubted evidence of the existence and progressive development of man, spirit, soul and body, proving mankind's tremendous age and the capacity and capability to discover, use and improve upon the works of those who had preceded him in the human family.

CHAPTER VI

HUMAN PROGRESS THROUGH EXPERIMENT AND EXPERIENCE

In order to satisfy certain lines of desire "Man's intellectual nature finds self-realisation in the pursuit of knowledge. The mind is normally full of noble curiosity, which is the hunger of the intellect, and its satisfaction is found in the discovery and co-ordination of facts under laws, and in recognising the order and the purposiveness of the world around us and within us.

" 'In its earlier stages the mind was satisfied with a wealth of miscellaneous acquirements which fell into rough and uncritical generalisation, informed by common sense, and checked by experience.' "

DR. E. GRIFFITHS JONES
The Dominion of Man, p. 61

In the ascent of man it is calculated that at some part of the Pliocene Age, which probably lasted a million years, the arboreal ancestor of the human race existed. This creature, having acquired certain habits of life, gradually developed into the lowest form of humanity, and from that time to the present day there has been a long-drawn-out struggle for existence, improvement of conditions of life and its extension. This has meant that the whole of man's being has been incessantly employed in devising and experimenting concerning every factor in life which might prove to be propitious or destructive.

Those who have made an exhaustive study of man's life and his modes of behaviour on earth in ancient and modern times have marked the way in which he, exercising the endowment which he possesses in greater measure than all other living beings, has made countless experiments with reference to all that surrounds him in his limited sphere of residence, and also concerning what he cannot in any way claim as his particular environment, is ever trying his powers in "moving about in worlds not realised," to quote the poet Wordsworth.

The value of an elaborate course of continued experiment lies in the fact that man is ever collecting a series of experiences which can either be regarded as favourable and worthy to be stabilised or else which may be discarded because they are unpropitious. In any case, such experiences, when they are made and examined, form bases of progressive activity, or act as warnings to posterity.

Prehistoric man had no recorded experiences of a past to refer to and to follow or improve upon. He was a free agent in respect to the fact that there was no rule of life to follow, except what he shared in common with the lower animals. Admitting evolution to be true, society had no definite beginnings, and so its habits of life had to be a matter of experiment. I am aware that it is still difficult to convince many that man was not a "special creation" but a creature of evolution, yet unless man is a real and definite product of nature, although withal superior to the lower animals in point of view of memory, outlook and an undying urge to use his intellectual endowments in making experiments, there would have been no necessity for the long-drawn-out struggles and the emergence of the many values for life which we enjoy in these enlightened days, all due to the conclusion which has been realised in greater measure as time has advanced, that physical dimensions are not in themselves adequate for all life's experiences.

The measure of certainty of knowledge, the mastery and control of many of the mighty forces of nature, and all that we are able to hand on to succeeding generations could hardly have been realised if man had been the product of a special creation. Surely the evolutionist view of man is the more reasonable, and since according to it we recognise the pre-human strands that linger in him, we come to an understanding of his actions. Man was, and is, a Mind-body and a Body-mind, ever evolving, ever struggling, receiving and acting upon this hint and that suggestion, but ever craving for adventure.

Because he had to commence his activities somewhere, as a

practical man he dealt first with what lay nearest and to which he believed he had a real relationship—the things of earth; afterwards trying, by devious ways, to probe into and use the mysterious forces outside him. The consideration of several outstanding modes of man's behaviour prove interesting and valuable because they are more or less repeated age after age; of course with such adjustments as are necessary in successive ages.

The sum-total of man's experiments can never be estimated, but they must have been designed in the interests of survival first of all, and then with a view to possible prosperity and happiness, and every experience gained was treasured as it seemed to contribute towards the establishment of a higher standard of living and to a more comprehensive control of the conditions conducing to the best interests of the individual, the family and the race. Primitive man, so long related to the lower animals, must have practised their habits up to a certain point. These habits were purely natural and were understood. All that was possible in the education of the young was an introduction to customs as then practised, the provision and consumption of suitable food, certain rudimentary "arts and crafts," the struggle for victory over the difficulties of environment, and a knowledge of the mysteries relating to the favour and disfavour, so conceived, of the world of nature.

Man, as a being having consciousness, mind and feeling, could not at any time rest content with the sordid routine of animal life; in fact, he probably never rested in any stage of living to which he has attained, and this experimenting urge has been his salvation. The three acknowledged modes of consciousness are all responsible for this restlessness, since all three demand to be exercised. Man's "will" is an absolutely necessary part of his consciousness. It may possibly exist without intelligence, and can be exercised without due regard to consequence, but "intelligence" cannot be present in man apart from "will." Again, there is seldom any thinking without desire, intention or purpose. It is most important to note this,

and Professor Dewey has said that "thinking is inquiry and knowledge is the outcome of systematically directed inquiry."

It is, then, the intention and the purpose which make thought of any value. We think because we will, and, as primitive man thought, so modern man thinks, with the intention of making discoveries both as to what he might be and what he might do.

Thought is the instrument by which opportunities to act may be utilised, as intelligence sets out to conduct experiments designed to cope successfully with present and future requirements. Naturally there have been many failures in life to overcome the undesirable conditions of man's environment, but because of man's indomitable will and advancing intelligence, new and congenial modes of living have been attained. By the steady cultivation of skill, increasing comfort has been achieved.

I cannot understand why any intelligent person, interested in the attempts to bring about social amelioration, should experience a sense of despair when much cherished schemes come to nought.

A close study of the long-drawn-out history of man reveals the fact that he must have been an experimenter from the first, and as experiments often came to an inglorious conclusion in past ages, so throughout the whole course of existence a similar result may be expected. When noble efforts fail to-day, we must realise that they simply follow the inevitable rule which has always characterised life on earth. Where, however, experiment results in defeat, all is not lost, for the experience gained is valuable for future aspiration and activity.

This is exactly what man has experienced. No experiment has been a waste of time and energy, because experience has taught invaluable lessons as to what to avoid and what lines to pursue in future. The struggles of the past laid the foundation for the energy of to-day, which reaps the harvest of these gradually built up activities.

We are aware of the way in which our acts grow into habits which establish themselves in human life. Doubtless both

acts and habits which man practised at first were very crude, and because these were unsatisfying, all that belonged to animal behaviour must have yielded to the advance of culture. Every single experience gained paved the way for further experiment, and this not only in connection with the "known" in life but also with regard to the "unknown," yet it was hoped not "unknowable." "Who" or "what" was behind all the vast system of which man believed himself to be a part, was the uttered or implied question which occupied the minds of the best intellects in age after age; it still does so to-day. Probably we are not more certain as to the answer to many questions affecting the Universe in general than were our forefathers.

Let us look, for a moment, at the other side of the case. It cannot be assumed that any time in man's existence all were earnest experimenters and that every single individual thirsted for progress and knowledge. There were, there are, and there always will be, some whose behaviour and conduct in life may be termed automatic and mechanical. To such "the daily round, the common task" are the beginning and ending of activity. There were and, in fact, are those who go forth to their work and to their labour in the morning and return home in the evening quite oblivious of the tremendous issues which absorb the anxious attention of the high-souled and the thoughtful.

To make the constantly repeated act in order to satisfy physical necessities becomes the sole habit which they regard as the driving-force of life. With this they appear content, and such habit is not merely second or first nature, but it is the whole of nature.

If life consists in eating and drinking, in struggles for mere earthly survival, and in taking no thought regarding the mysteries of life and death, then the endowments peculiar to man, given him for high and noble purposes, are not only subordinate but suffered to lie dormant, while the material becomes the absorbing interest in life.

When will, thought and feeling are not in active use, then it is no wonder that in times of difficulty all the savage instincts shared with the lower animals come to the surface and are practised, to the destruction of the flower of the race and the denial of all those principles of brotherhood, justice and truth which we hold to be the product of man's evolutionary efforts to attain the highest "when we see it."

I venture to assert that such mechanical behaviour in man as has been exhibited in varying measure in every age is incompatible with the view of man as a "special creation," but is more or less inevitable if man is the result of the evolutionary process.

But primitive man did not, as a general rule, content himself with mechanical behaviour. It was a note of the race that placid acquiescence should yield before the confidence of increasing power to make experiments and so gain experience.

Primitive man found himself possessed of an undying urge to make physical life tolerable for himself and for his kind in a sphere where there were many hindrances to progress and comfort. The very fact of his mating and herding instincts brought into active operation a measure of consideration for all the members of the group to which he belonged, as well as causing him to discover ways and means by which he could obtain mastery over those of his settlement who were not so enterprising as himself.

As he explored his surroundings he used all his powers of resource and invention in order to live and to make life pleasant and profitable. We are forced to admire him in his magnificent strivings to become master of his own fate. He is a creature emerging out of the unrecorded darkness of the past, scheming and planning to achieve success.

It is a shock to his dawning imagination that the forces of nature do not appear to act regularly in favour of his progress, and so he marks the advent of storms, pestilences, droughts, famines, floods and other occasional happenings, and wonders what he can do to avert them. He cannot escape the conclusion

that at such times the situation is more than he can deal with successfully.

From what we know of man to-day we can easily imagine that primitive man, by reason of the amount of success he attained in other matters, was unwilling to sit down quietly and suffer loss without making a tremendous effort to master all that caused him unrest and misfortune. There are some thinkers even now who cannot agree with the view that man's mental equipment at the time was equal to this, and I do not assert that the whole of the race was prepared to tackle the problem. But mental development was faster in some than in others and development is nature's law. Man at his best in those times advanced from the control of his animal instincts to the exercise of the intellectual, and then of the moral faculties of his nature.

This development continued until the actions of man showed signs of wisdom and morality in those who continued to strive. Inequality is surely one of nature's laws, and we find it everywhere, yet man generally is capable of a higher degree of intellectual and moral development than has ever been known to exist in any other animal. The individuality of his character denotes that he is a distinct species, and the fact that he can subdue and make subservient to his will all other beings indicates that his superiority lies in his possession of a greater brain-power than any other creature.

John Stuart Mill said that "nearly every respectable attribute of humanity is the result, not of instinct, but of a victory over instinct; and there is hardly anything valuable in the natural man except capacities—a whole world of possibilities, all of them dependent upon eminently artificial discipline for being realised." Primitive man was out for conquest, he sought victory; and we to-day bear evidence in view of our own personality and accomplishments that he succeeded. True, much was done through groping in the dark and was experimental rather than the result of knowledge and experience.

The triumph of spirit over matter was progressing, though

very slowly, yet none the less the quest for power was rewarded by the acquisition of a measure of that which was sought on the part of those who craved for victory and who sought means by which rule and authority could be exercised.

I cannot think that even in the earliest days of man's struggle everyone craved for power. This must have been, as now, limited to the ambitious, who, with untiring energy, endeavoured to obtain it. We must recognise, I maintain, that there must have been the physically strong and the physically weak, the mentally ambitious as well as those whose urge did not lead them to rise above their environment. The very root principle of evolution seems to demand this, for the differences in imagination, will-power and capacity in both body and mind are not uniform in all, and the variation of outlook in early times was probably even greater than it is to-day.

Thus in the primitive human societies, the small family groups, where there was much that was common to all in the routine of life, there naturally arose a desire to rule on the part of some members. It was inevitable that this should happen, for the circumstances of the struggle, the necessity for experiment and the disastrous results of lack of enterprise would cause the stronger and the wiser to assume the position of dictators. No beings can exist for long in a state of prosperity without the principles of law and order being made active in operation, and this has been the experience of all mankind throughout the ages. We have asserted that primitive man had to become master of his own fate, and this by imagination, planning and working, building up a course of action for the present and future.

The cunning of man's nature was an inheritance from the jungle, to which was now added a spirit of experiment and adventure. There came a time when man had to acknowledge that all he was able to do was insufficient to satisfy his ambitions, and he was compelled to try to discover his relationship to outside powers, and to cease to be content with the materialistic standard to which he had attained.

The moment man reasons out this problem he finds that he has within him what we now call a supernatural urge. This as a part of his make-up cannot be quiescent for long. I do not think that man at the beginning was systematic in the way in which he indulged this urge. It is only perhaps during the last three thousand years or so that this has become so, but the examination of the relationship between cause and effect came about very early, and certain elemental values were ascertained. Mental pictures of the results of certain actions were conceived and the childhood of man was probably very like the child-life of to-day.

At all times and in all ages life appears to have been somewhat of a compromise between the animal and the rational. It took many ages to mark out the actual distinction between these respective parts of man's nature, but this came along gradually and naturally in course of time. Man could not rest contented in the suggestion that all his human nature was simply animal and nothing more, whilst he could not be blind to the fundamental fact that he bore a real relationship to other living beings of non-human structure. His advancement in life and his development of higher modes of behaviour depended on his apprehension of the distinction between mere animal actions and intellectual experiments.

The impression grew that no single animal function could be designated as less than human or deficient in ultimate value when it was found to be present in man. The human entity was certainly more than a mere earthly production when it was compared with the birds and beasts, and the distinction lay in this realisation that man was possessed of an ever-growing intelligence, which was never satisfied except when experimenting with the many forces present on the earth. True it was that man's body was primarily that of an animal, and man's first activity was approximated to the struggles of all other creatures in his environment, to satisfy their ever-recurring needs. But the striving after more excellent conditions could not be resisted, and the urge of the mind

grew persistently until it obtained such a definite place in man's actions that it could never be disregarded.

Let us think firstly of the individual, who as far as he can be distinguished from the race is a personal entity. He can, up to a certain limit, choose between alternative methods by which to reach desired ends, and by such selection it is possible to introduce a series of new experiences into his life. Individualism is said to be "atomic, divisive, disruptive and disintegrating, but personality is unitive, co-operative and an end in itself. Individually, each is a part of the Universe, an item in that tremendous collection of forces and influences, physical and cosmic, vegetative and animal, ethnic, atavistic, hereditary, economic and historic, under whose laws we live. Further, as individuals we come from God's normal will, the earth-born emergents from the process of evolution, but as personalities with mind and spirit we are the offspring of Deity, the creation of His thought and affection."[1]

All this is exemplified in the difference between the mode of behaviour on the part of animals and that of human society. Animals are subordinate in consciousness and readily adapt themselves to their environment. Responding to some demand from without, it is instinct which produces the required activity. It is instinct in the animal which is parallel to the economic sense in man. And such instinct is responsible for the discovery of food, for the regulation of attack and defence, and for flight from impending danger. All depends upon the environment providing the proper material for instinct to work upon, and this relates to the selection of animal and vegetable foods, to the finding of material for nests, suitable caves and other kinds of homes.

The limitation of provision is evident since what is there must be taken and used. And in the struggle for existence the means employed may not always point out the self-evident end, for instinct may not be intelligent, but automatic in its working. On the other hand man does know within a little

[1] Paul Bull, *Science and Faith*, p. 118.

what will be the end from the means he employs. He adds reason to instinct, and then, as an outcome of this combination, there comes the power to draw inferences and to form judgments. When the individual desires to achieve an end by a certain course of action, he has to calculate the chances of success. The animal does not do this because he can only use instinct and not reason, except in a few cases of animals of a higher intelligence.

Man's actions towards betterment, fuller knowledge of all things in the world and provision for the future, have often been conducted most satisfactorily if the experiment is made by a number of people acting unitedly, though the urge to function has often been made in response to the thought of some individual perhaps persecuted for his pains. Here is born the fact of organisation of human co-operation, but for this there must in the primary stage be the fact of leadership. And leadership could only mean one thing, namely, the separation of the leader from the led in point of position and influence. Gradually there came about the giving of labour of every kind, manual and intellectual, in return for remuneration from those who could pay, or under compulsion from those who could command. In primitive times, for reasons which are difficult now to determine, a sense of obligation to perform beneficial services resulted in the distinction between the dominant classes and those who were their inferiors in driving power.

We mark this in the beginnings of both Magic and Religion and it has survived to the present day in the ministry of the Churches, in the junior and advanced schools of all kinds, and in the relationship of employer and employed. But at first it was probably experimental. Then as experience followed, more experiment was added. What we know now concerning those actions which benefit the community at the expense of the labour of a number of individuals came about in its first expressions in the agricultural and pastoral spheres. The obligations respecting family life were necessarily discharged

for the preservation of successive generations, and the practices of loyalty and patriotism were used to solidify national foundations and in the interests of the defence of property and life.

Much of the progress of primitive religion was due to the urge of an inherent instinct to conduct symbolical rites presumed to bring about fertility of the land and the increase of animal and human life. While the science of germination was not understood, the values of the sun and rain were known, and the many arts in agriculture for the production of crops were acted upon, and this important body of knowledge born of experience was embodied in many sacred ceremonies, and each generation added a little to the sum-total of such valuable information. In it all there was seen the hand of leadership, wherein the bolder spirits and the dominant minds took the command, so that development of method followed each successful experiment and added to experience.

Leadership is imperative in warfare, in planning housing settlements and in the rearing of cattle and production of crops. No one individual could possibly have been responsible for all this, and so groups of leaders came into existence, men whose self-interest is subordinated to the common welfare, men who can command the loyalty and obedience of others and whose wisdom and foresight are undoubted. Thus authority in religious observances was relegated to the priesthood, a body of separated men who could watch the heavens and the realm of nature, and who were authorised to perform the sacred rites of religion. In very early days the priest and king were one, and loyalty to him was rendered in virtue of his sanctity. But especially at a time when leadership was in its infancy, the rights of authority were limited to unanimously agreed upon lines of conduct, and in the case of religion to settled traditions. Yet some amount of freedom of action was a necessity and such freedom meant advancement. The reign of the despot came much later when larger issues were involved and authority assumed a more unassailable position which

was tacitly allowed because it could not be successfully assailed and destroyed.

Thus man, the experimenter in things material and spiritual, came to the knowledge and experience on which step by step society has been established and has ceaselessly advanced. The contest has been a severe one, but the inheritance we enjoy to-day is an evidence of the reality of past centuries of experiment which resulted in valuable experience. The marvellous discoveries of man's power on earth, in the sky and under the sea, prove that man has not lost his urge for experiment. What will be the outcome of all this in the future no one can tell. But it will surely be something more wonderful and possibly more useful in the advancement of mankind than that of any previous age.

While personally I cannot imagine that the affairs of the Universe considered in all their bearings could be anything less or more than the Creative Spirit, who I believe was responsible for all existence, intended them to be, yet I cannot see that the plan or design of all that has happened has been on hard-and-fast lines which permit no freedom of operation. Hence I believe that with reference to life, emergent evolutionary processes, advancing from extreme simplicity to a marked degree of structure, explain the introduction of man into the cosmic order, with a capacity to carve out his destiny and shape his earthly life. I do not deny the probability of constant set-backs which must have occurred in the steady progression of events.

Man is the end towards which all the animal creation has tended since the first appearance of the Palaeozoic fishes, and all the diverse successive species of living things are up to a point connected by some manner of parental descent, modified, improved and strengthened in the course of successive generations. When man arrives on earth he is a fitting climax or part-climax to all previous evolution, and I use the word part-climax because man was then, and is still, "becoming." Being what he was and is, possessing in the highest degree

a physical body and yet being a creature endowed with mind and intellect, he comes into the world-process as one more akin to our idea of an outside power, and hence more susceptible to higher influences than any previous creature.

I believe that it is this unique distinction which man undoubtedly possesses that marks him off from all that had gone before, and this, I think, signifies that an Absolute Will, hitherto the sole power asserting Itself behind all things, decreed that there should exist on earth a secondary will enshrined in a human body, a will which should be free up to a limit, noble in its aspirations, and ambitious in its outlook, though inferior to that Will which knows no such limitations. This remarkable and definite endowment enables man to reason out the many problems which life brings before him, and to exercise the power of choice between alternative courses of action.

Thus man's modes of behaviour result from the making of a selective choice between the exercise of the will to co-operate and the desire to erect barriers of resistance. The recognition of this principle of freedom of thought and action is necessary if we hold the theory of true evolution, which cannot possibly operate in a sphere where matter-mechanism and unalterable fixity of order rules. Progress, development and improvement depend upon a measure of freedom in every age and under all circumstances, and this principle was in active operation in the very beginning of man's life on earth, and must always continue to exist.

Matter and life were the media through which man becomes a being with an outstanding endowment, including a mind capable of knowing something of the earth on which he dwells, and of the means of achieving prosperity therein. But also he can reach an understanding of the Creative Spirit to whom he owes his position over all created and evolving beings, and something of the purpose of it all.

This purpose is, to my mind, a most important consideration, a right understanding of which is of assistance in realising

that the work of the Creator has been accomplished by Evolution.

I am fully aware of the fact that many distinguished scientists avoid statements which would seem to imply that they discern a real yet free and undefined purpose as to extent in the course of life on earth, and even Sir Francis Galton was disposed to regard in Animate Nature a power working obscurely, and as if with difficulty, towards the attainment of increased vigour of mind and body. But surely to believers in God there must be discoverable a real purpose in the coming of man, seeing that he possesses such unique capabilities.

The late Professor Sir Arthur Thomson has in *Life* made suggestions of the ways in which evolution bears marks of being well conceived, planned and purposed. He speaks of the uniqueness of the earth, and of the absence of evidence that life as we know it has a home on any other planet, for no protoplasmic creatures could exist except where there is water in fluid form. Then he points out that in human affairs and among the higher animals there is evidence at all times of the making of preparations for prospective results, just as the earth shows that preparations are present for the coming of living creatures upon it. Thus there were bound to be abundant supplies of carbon, hydrogen and oxygen near the surface of the cooling earth, all of them the fittest elements for originating diverse and durable chemical systems, including organisms. To these we add the establishment of a circulation of water, which in so many respects is indispensable to life.

His culminative argument includes the fact that the green plants have made the breathable air, and they build up food-stuffs enough to support themselves and the animal world. In Organic Evolution no one can omit to note the fact that in spite of delays and retrogressions there is such progressive advance as ensures finer and more masterly organisms with increasing fullness and freedom of life, and with increasing emancipation of mind.[1]

[1] See "The Outline of Science," *The Story of Evolution*, vol. 1, pp. 25 ff. (George Newnes, London).

But if there is Purpose in the Creator concerning man's existence on earth there is also purpose in man at his highest and best with regard to his progression. If, as we cannot help doing, we credit our domestic animals with perceptual purposiveness, we find this in a far greater degree in the behaviour of man. You cannot make common sense of the actions of man, and of his consistent strivings after truth, beauty and goodness, except on the assumption that he is moved thence by a real and definite purpose. Divine purpose works through human purpose in man's ways of life and his activities of all kinds, as he gradually rises on the stepping-stones of former doings to higher levels.

Some years ago it was said that nothing new had been discovered as to man's prehistoric past, but this cannot be said to-day, for there has been a rich discovery in recent times of data which throw new and important light on man's ancestry and the factors that brought the Primates into existence and transformed one branch of the Order into the human family. Since then, right up to the present time, there have been manifold changes, physical and mental; but psychologically all of these do not appear to be worthy to be compared with the gigantic progressions and digressions which had inevitably to happen in the days before historical records began, but which to me all serve to emphasise the outstanding nobility of man as they reveal will, purpose and determination. As action shows itself to be progressive and more the outcome of thought, we can recognise man's "becoming," and the gradual summing up of all the features of former evolution through many eras.

So the age dawned when the merely physical became the instrument of the ethical and spiritual, and the kingdom of means in nature became a kingdom of ends in man. As from stage to stage we see life becoming more tolerable and hopeful we may not forget that this came about by man's own determination, for using such powers as he discovered he possessed

he faced every conflicting force and opposed it, met every destructive object and overcame it.

We sum up our subject by saying that the motive power for experiment is to be found negatively in the suffering caused by the want of supply for vital needs and positively in the satisfaction consequent upon such supply being obtained. Will-power, intelligence and feeling brought into active expression constitute the basis of progression in man's conscious life. Man regards life as something worth a supreme effort to maintain. It is a boon and not a burden. The Universe is capable of yielding all that man's physical nature needs, and man has the inherent capacity to force it to minister to his necessity. At the same time life is more than meat and the body than raiment. Man does not fully live by bread alone, for that does not satisfy the whole of his nature.

He must have bread it is admitted, but the mind needs feeding if it is to develop, and the spirit's needs cannot be lightly set aside. Experiment to meet all these matters has resulted in that valuable and cherished experience of which we are the inheritors to-day, and which is serving as a working basis on which future generations will erect their own edifice.

PART TWO

CHAPTER VII

THE RELIGIOUS INTUITION IN MAN

> "*The universality of religious ideas, and their independent evolution among different primitive races, prove that their source must be deep-seated, and not superficial, and that religion expresses some eternal fact.*"
>
> HERBERT SPENCER, *Principles of Sociology*

Very slowly, through the long-drawn-out ages, man climbed the steep ladder of religious experience. In this as in all other matters relating to his life, there can be traced a gradual "becoming." Man's religious instinct demanded constant satisfaction, and as each experience was noted, so it led to the inclusion of more comprehensive ideas, and more matters of faith and practice were deemed of sufficient importance to be named as of religious significance. Indeed it is difficult to discover anything that man felt important in his life which he excluded, so anxious was he, even though he could not have expressed himself in such terms, not to make a mistake or to leave out something which might make all the difference to his weal or woe.

Whilst it is not easy to state with certainty exactly how each age made its contribution to religious progression, yet we can piece together the main lines of instinctive religious behaviour of the times, of which in the very nature of the case there can be no written records. Certain captious critics, who are anxious to disparage the idea of a slowly developing religious instinct, would say that nothing is truly religious which does not come from a revelation of some sort.

These pay but little respect to man's struggles after truth, and they are prepared to sing, in the words of the hymn, "The heathen in his blindness bows down to wood and stone." But if man was blind at the moment, he was determined to fight for sight, and we to-day are the inheritors of the light he

attained to. In our study of these very early days do not let us expect too much.

I cannot imagine that any thinking person will expect to discover any definite system of religion in prehistoric times, though we are sure from the many archaeological findings that questions regarding life and its origin and the invisible power behind the Universe occupied the attention of man from very early times. We have information concerning man in our hands right back to the Mousterian Age, which probably coincided with the last European Ice Age but one, say, from 350,000 to 225,000 B.C. But our knowledge of religious matters is difficult to date, and we can only say that right back in prehistoric days man was a worshipper of the dead, who as far back as Palaeolithic times were actually interred. Not, of course, that the actual corpse was worshipped, but it was surmised that the departed became gods. Thus corpse-worship was the protoplasm of religion, folk-lore the protoplasm of mythology and of its more modern and philosophical offshoot, theology.[1]

Gift offerings of flint utensils and ornaments have often been found beside human remains, and therein lies an inference that the departed were believed to survive in a body of some kind. Later on, when prehistoric man was satisfied that there was no continuance of life in the body, he conceived the idea of life as a spiritual entity, and the fact that burials took place with the face turned westward seems an indication that this denoted an instinctive idea that the soul should travel to the West where all the dead were gathered together.

From the Bronze Age actual worship was paid to the Sun, and it is thought that the idea survived from much earlier days because representations of it are found on megalithic graves, the suggestion being that it might convey its powers to the dead, or such powers as were thought to belong to a higher being. Gradually all sorts of gods were thought of,

[1] Grant Allen, *The Evolution of the Idea of God*, p. 308 (Benn).

human and extra-human, and prayer was probably made to them.

When we study the times of what is known as Primitive Religion, we are dealing with a period in which the earliest civilisations began. Culture zones were constituted, in which elemental details of united effort to advance in thought and action grew up. It is not possible to classify the religions of really primitive man under a number of definite headings because of the difficulty of discerning exact details of belief and practice anywhere or everywhere. It is only when a basis of linked ideas is discovered that we can specialise and distinguish differences and similarities in the religions of primitive man. Much has been written on the transition from the pre-religious to the religious era, but it is found on examination that savage man was already religious, and encumbered with survivals of every kind. Dr. Tylor says that primitive religion consisted in a "belief in spiritual beings." This definition is, of course, manifestly vague and incomplete, firstly because practice must not be omitted in our considerations. Ritual is primary in primitive religion, whilst dogma and myth come as secondary. Then, secondly, we must remember that the urge of belief and practice is partly towards the quasi-material as much as towards the really spiritual. In Dr. Frazer's *Golden Bough*,[1] he defines religion as a propitiation or a conciliation of powers superior to man which are believed to direct and control the course of nature and of human life, and he means by "powers" "conscious or personal agents." This definition makes worship integral to the religious attitude. If the object of religion is necessarily personal, however, it means that a great deal is excluded which primitive man treats with awe and respect as exerting an effect on his life. And, moreover, the powers recognised by primitive religion were not always superior to man, and so we get in these definitions selective ideas which do not meet the general and universal features of religion as believed and expressed by primitive

[1] Second edition, 1, p. 63.

man. We can only in a brief space observe certain characteristics of religion as it affects practically the whole of primitive man's life. The end aimed at was the consecration of life, and the stimulation of the will to live and to do. An appeal is made to the great forces within man and all about him, and the concentration of such appeal by a number of those who desire the same result resolves into a settled custom on the part of a body of people. Great solemnity characterises the sacred ceremonies of the initiated, for there is real purpose in the ritual as the outcome of intense faith.

There are many elements of primitive religion which reappear in later civilisations and religions, so that it is not possible to mark off this or that custom or practice as essentially belonging to any set of peoples. We can only generalise over a long succession of ages. We meet with a widespread custom of the worship of the dead, coupled with a desire that they should not molest the living. Some idea of survival, not of the material body, but of a spiritual entity, appears very early. The notion of a supreme being was held before this had any religious significance, and it was thought that he was merely the originator of man, of his environment and of the customs and usages of which he has any knowledge. Prayers were made to this being, principally for material prosperity because it was believed that he had control over the laws he had made. At the first there was no thought of personal relationship to him. When this being came to be regarded as a god, he was not the sole deity, but occupied a place with others, who were spirits, and all possessed higher powers. Thus the power of Mana in Melanesia and Polynesia resided in all kinds of objects, stones included. The worship of stones came about from this cause. Then there was the worship of plants and trees, which was wellnigh universal among primitive man. Every kind of animal was regarded as a higher being, though it is hard to say why. A totem—sometimes an animal—was often regarded as a higher being, though totemism as such had originally no religious significance. But in the case of animals there was a

belief that they could deliver oracles, and so among primitive peoples parts of animals were worn as amulets.

Fire, water, air and earth were regarded as higher beings, and in fact many civilised peoples hold the same belief to-day. With regard to water some discrimination was made. The chief worship was reserved for fountains and springs, rivers and the sea. Omens could be read both in water and in fire. Adoration of the sun and moon occurred in primitive times, as also in prehistoric times. The sky, sun and moon were all three regarded as animate, just as primitive man regarded natural phenomena, beings and objects, as spirits. This was the "animistic" view of the objects of religious faith, as distinct from the "dynamistic" view which was that certain men were endowed with special supernatural powers. Primitive people regarded their chiefs, priests and magicians as thus endowed, and the reverence with which they regarded them and the worship they paid to them have been subjects of special study.

Gradually, in the primitive civilisations, side by side with those spirits which were thought of as pluralities, and as generic beings, there were actual deities, regarded as individuals, bearing proper names. Controlling definite spheres, their powers were manifested in certain natural phenomena. One deity is regarded as the highest of all, and he is conceived of as an originator or creator. In the representation of such a being, human beings constitute their ears, eyes, nose and mouth, and are also distributed over their bodies. Worship was paid to them as to the spirits, and the sacrifices offered were often merely signs of homage. It was thought by some that sacrifice fortified the deity and made him strong to do what was desired of him.

It is still possible to study first-hand primitive religion, for some of the wilder tribes of the earth have remained relatively uninfluenced by the growth of modern civilisation. There are populations of low culture in Africa, where studies of the Pygmies and of the Bushmen and Hottentots have been made. Higher up the scale come the Bantus and the negroes

of West Africa, while in India remnants of pre-Dravidian tribes, more especially the Veddas, the Todas and the Adamanese, have been studied, as also have the aborigines of Australia and Melanesia and the American Indians.

We have seen in the foregoing some brief hints as to the way in which prehistoric man and primitive man followed their religious instincts and sought to penetrate the veil between the seen and the unseen. Their religious aspirations were many and of the most varied character. Very little system can be said to have existed in these days, though it is remarkable how great is the resemblance in the main between the fundamental ideas which persisted in peoples far distant from one another in geographical area.

Let us sum up this subject by saying that Professor Max Müller pleaded in 1892 that everyone should make a deep study of all religious ideas and outcomes in order to form a conclusion as to what religion has been and is to the race, for the time is almost here when it will be unknown for a scientific student of theology to be unacquainted with the first principles of primitive man's religious tendencies. Any research which will lead in that direction should be welcomed, for, as Ernest Crawley puts it in *The Tree of Life*, "the question of the moment seems to be not so much the continuance of one religious system, or indeed of any religious system, as the continuance of the religious impulse itself." Personally, I do not feel any such anxiety as Crawley seems to possess.

The experience of the leaders of what is termed organised religion to the effect that particular forms of belief and practice are not so popular or so well supported to-day as in former times has led to the hasty judgment being arrived at by many that religion has failed. I suppose that as all things in the world have their alternatives of success and failure, so have belief in the Supernatural and the worship of God. But whatever happens to this definite expression of religion or that, religion in its widest issues and its fundamental meanings cannot, in my opinion, fail or be crushed out because the desire for it

is inherent in man. Individuals and societies are apt to judge of prosperity or adversity according to an arbitrary standard which they themselves set up, and if no allowance be made for the exercise of freedom of will and width and depth of progressive perception, set regulations are apt to be disregarded, purposes frustrated and appeals fall on deaf ears.

After all, "systems" of religion are inventions of man, though the acknowledged necessity for their existence is, I believe, met by the Divine Spirit who, provided that the conception, the foundation and the organisation be for the greater glory of God, and the leading of souls to Him, provides the inspiration and enthusiasm for establishment. In every form of true religion, in a greater or lesser degree can be detected the guidance and restraint, the urge and the wise encouragement of God the Holy Spirit. It is when, as happens from time to time, such dependence upon the Divine Spirit is lost sight of, and the mind and intelligence of man are relied on for maintenance and progress, that religion of an organised nature is suffered to fail.

But such considerations do not affect the issue we are now dealing with, for the subject of religion in its whole general bearings and its widest issues lies behind any expressed form of faith and demonstration. We are out to try to discover whether religion in its first commitments and its subsequent expressions is the result of a gradually built-up experience handed on from age to age, or whether man as man is intuitively a religious being, with ideas about God from the beginning of his existence. It is my belief that this latter view is the true one, and religious experience comes as the answer to an inherent desire to search for and find God.

Let me again emphasise the fact that our modern position is the reverse of that of primitive man. It is the religious experience of ages which we inherit, and so our inherent tendency to get in touch with God does not call for the supreme exercise we believe to have been needed in primitive man. We have everything at hand to guide and influence us. In all

civilised peoples there is seen some form of religious faith and practice, and if we are in any sense convinced of the necessity of religion for the direction of the present life and guidance towards happiness in a life to come, it is due in the main to the influence of parents or friends that we become persuaded of our need of such help.

But primitive man had no such assistance which he might grasp, for religious experience was as yet a matter for the future, yet it is reasonable to believe that one of the very first ambitions man showed was to get into intimate touch with the supernatural. Without any outside agency to guide him as to the result of his quest, with no indication as to the location or omnipotence of a Supreme Being, he encouraged an inborn urge which was unsatisfied until the search for God was rewarded by a steady conviction that the Supreme Being was able to be known and approached, and that the great desire of man could be realised with untold benefits accruing to himself and his life. We get, much later on in human history, the expression of the creed of Cicero in his *De Natura Deorum.*

He told the world that "gods exist," that "the world is governed by them," and that "they consult together to further the interests of men." Unless we admit the presence and possession of a religious instinct in man, it is difficult to appreciate the fact that religion is practically co-existent in man's regard with the whole course of the human race. Man as a creature evolved from lowly ancestry, by reason of his superiority to all that lived before him, rises to great heights and tremendous possibilities because there is a something in him which demands all this.

It is true, of course, that at the first resemblances between the first man and the most advanced of the anthropoid apes must have been infinitely greater than the differences between them, and the distinctions and differences only grew and developed as man's possession of thought, will and feeling advanced. As these three divisions of mental activity were encouraged to grow and permitted free exercise, man separated

himself from all former associates and relatives who did not show evidence of the possession of these endowments, and became a new creature.

Added to the mere physical life of the past, there is now a realisation of consciousness which includes the power of choice, determination and action, the capacity to love and hate, ability to reason and control, and the gift of being able to grapple with life's problems with intelligence and resource. For a very long period scientific specialists have engaged in the task of trying to discover what is called "the missing link" —that is, some being who was an intermediary between the purely animal and the highly endowed man. One who shall show the beginnings of that wonderful advance of conscious intelligence which differentiates the man from the animal, but not its full possession. Over and over again the geologist and the anthropologist have imagined that their labours have reached a successful conclusion as there have been brought to light from some cave or river-bed the fossil remains of what seemed at first to be such an intermediary as is sought. But up to the present time, when all circumstances have been considered, the search has been in vain. May it not be that there is nothing to search for? Why should there be necessary any missing link? Might it not be that the moment that certain impressions were perceived in the newly formed mind of an animal which had evolved sufficiently to receive them, and consciousness became a reality, man in his first stage became a living soul, in the very midst of all who did not possess this characteristic nor were capable of receiving it?

This, I know, presupposes the direct interposition of the finger of God, as it is termed, and I do not think that it will appear to be unreasonable to suppose that there was a psychological moment when this took place, to all who admit the Incarnation of God, so long afterwards. Students of such matters readily admit that the higher animals have a real moral sense, and that they frequently act according to a standard as high or higher than that commonly agreed upon

by man. This is not due to animal instinct, but shows some elements of mind, though it seems as if there is a limit to such a possession.

But where to this animal moral sense there is added those characteristics which permit the estimating of values and the formation of judgments, the ideas of Goodness, Truth and Beauty are formed, the homo-sapiens appears, with all the wonderful possibilities of which we to-day know him to be capable. Other animals do not think, act or feel as we do, for the quality of man's mind is unique, and by reason of this religion became one of man's modes of behaviour, for man is essentially a religious animal.

If the foregoing statements are allowable and are accepted, they imply that man has a religious intuition which must be satisfied, and that he craves for a connection with a supreme Being, because of that desire and urge which is born with and in him, and this I believe to be true and reasonable. If it is not so, how can we account for the almost universal expression of religion in some shape or form which is found among the peoples of the earth? Even the most untaught and the primitive in intelligence and customs have some vague beliefs as to God, and practise some form of worship of a Supreme Being.

Quite a number of modern thinkers have discarded the notion of a definite religious instinct in man, but there are others, notably W. P. Paterson, Dean Inge and Dr. Marett, and probably many more, who still hold that the idea is a correct one. Those who reject this view do so on the ground that it does not explain the "fact" of religion. If this is correct, it does not constitute a valid reason for rejecting the term, which certainly serves to explain the reason why man came in his first days to practise religion.

We are in agreement with those who maintain that there is a religious sentiment, but it is a matter for consideration as to whether such sentiment is the result of religious experience or whether it is the outcome of a specific innate tendency

which urges men to search for, and when found, to worship God on the simple lines of the famous statement of St. Augustine in his *Confessions*: "Thou, Lord, hast made us for Thyself, and, therefore, our hearts are restless until they rest in Thee." St. Paul, in his oration at Athens, seems to sound the same note. Man, forming a divinely constituted brotherhood, all nations of men being of one stock, dwells on the earth. In God men move and live and have their being. This was no self-invented dogma expressed then for the first time, but an old and well-acknowledged truth, and Aratus, a Cilician poet, as the Apostle reminded his audience, had written, "For we are also His offspring."

It was, said St. Paul, the Divine wish that "men should seek the Lord, if perchance they might feel after Him and find Him, though He be not far from any and everyone." Most of us are not slow to admit that there is in man a spirit of adventure, a tendency to try to solve mysteries and to acquire a store of knowledge, especially of those matters which are not easily perceived, and this, in general terms, proves the existence in man of instinct, which, found in varying degrees in the animal world, is more highly developed, and made to serve more useful ends in man.

It is only fair to note that some writers, including Dr. Albert Schweitzer in his *Mysticism of St. Paul*, are not sure that the Areopagus utterance was really made by the Apostle. It may be that the speech must be ascribed to the writer of the Acts, and that would accord with the practice of historians of antiquity who attributed certain ideas to notable persons if they seemed to be what they would be likely to support. At any rate, we can say with some certainty that at Athens the dedication of the altar could only have been to unknown gods, in the plural and not in the singular. St. Jerome said that the inscription ran: "To the gods of Asia and Europe and Africa, gods unknown and foreign." Whether St. Paul knowingly or unknowingly corrected the inscription in order to preach monotheism is an open question, but it is more reasonable to

suppose that the alteration was the work of the author of the Acts.

All this does not affect the message which treats of the "in-Godism" of man. This is the Stoic pantheistic Mysticism, but it also appeals to us to-day, for our own religious sense craves for it. Man is conscious of a need of being, in company with all nature, "in God." The Divine is immanent in life, and God is the essence of all the forces at work in nature. It may be remarked that the "in-God" idea is not usual in St. Paul's teaching, for in his letters he lays most stress on the being "in-Christ." However, the main idea of the discourse helps our contention that the religious instinct in man causes him to reach out to meet the desire of God that He should be found and known.

I submit that we are now on the road to discover how religion in its essence began. It came as an answer to the germ of spiritual inquiry, prompted by the faculty of understanding, which God implanted in the animal who became primitive man. It is now fairly widely recognised that we have no trace of a time when man was not in some sense religious. Historical records contain the story of a long career of religious expression by man, with simple or elaborate systems of belief and practice relating to the supernatural world, and with habits of worship, prayer and offerings made for varying reasons and in multitudes of ways; but far back beyond any records are the prehistoric ages, when the presence of religious observance can be deduced from the many memorials which have been unearthed, and which point to a very early spiritual realisation and mode of activity.

It is conjectured by some that, even in the Mammoth Age, funeral rites were performed, that man had a hopeful belief in a future existence, and that he owned fetishes and idols.

We find ourselves in a position to-day of being able to deny the truth of the views of certain students of anthropology who have asserted that there were many whole tribes entirely devoid of any religious sense, for practically every known race

of mankind, however restricted in knowledge, has been found to possess some vague and undefined knowledge of the supernatural, and, even if this fact proves that beliefs and practices emanate from intuition, they are valuable in that they go to prove a religious instinct in man as man.

We find that there are certain elements common to every known expression of religion, and these we can find in operation right from the beginning. There is, for instance, a fixed idea that there is outside man something or somebody other than himself, and because this or that cannot be controlled by man it must be more powerful than he is. I do not think that it can be pleaded that, at first, this idea contains necessarily a conception of God, for the "something" might include certain kinds of stones, trees, clouds, spirits, the winged bull, a superman, or such theories as the "Humanity" of Comte, or what is known as "Christian Science"—anything, in fact, that can be viewed apart from the self which is conscious of it.

Objections to this are not wanting, inasmuch as, in some very early forms of religion, no "objective" existence of "something" seems to be recognised, as in case, for instance, of the savage tribes of Central Australia. The Rev. T. J. Hardy, in commenting on this, asserts that Tylor, in his *Primitive Cultures*, whilst being justified in excluding what may be properly termed a "god" from the form of religion presented, allows that there is a consciousness of "spirits" of a separate existence from those who are conscious of them.

Then there is the contention that there is at least one higher religion—Buddhism, to wit—which seems to be entirely without the sense of something external to itself. This case hardly proves a hindrance to our statement, for though in Southern Buddhism there is no mention of God as a Creator or Ruler of the world, this religious cult was a reaction from the excessive "objectivity" of Brahminism.

The next element in religion which we find present in man is "expectation." This, lying at the back of the consciousness of an external "something," is an inherent quality which man

brings with him into life, and as the religious consciousness grows and develops, so does "expectation" of connection with, and benefit from, the Supreme external Something. Following on, we next consider the "Instinct of Approach," the desire to know, to appreciate and be at one with the object of man's consciousness. Here we are face to face with the idea of propitiation.

Hardy, in his *Religious Instinct*,[1] quotes the classical example of the rock dislodged by natural agencies and hurled at the feet of the dwellers below. Imagining that there must be a powerful giant behind the crag who can be inimical or friendly to them, an attempt at conciliation is made by means of the placing at the foot of the crag some expensive offerings. It can easily be seen that here we have the beginnings of high ritual ceremonial. Thus in the "instinct of approach" we get the desire for self-preservation, and the whole of the active side of religion, sacrifice and offering, libations, offering of the first fruits, mystical ceremonial and the like, are practised with a view of getting into close union with the object of religious consciousness.

This instinct does not decrease nor disappear with the intellectual advance of the race. It is born of a sense of imperfection and humility, and is a recognition by man of his failure to reach a high standard by his own efforts. We set out to discover of what religion in its elemental form comprises, and it seems as if the parts we have noted are a sufficient answer at the moment, for these elements are present in religion at all times and everywhere, the consciousness of an "external something," the idea of "expectancy" and the "instinct of approach." Surely these elements derived from man's primitive consciousness prove the existence of religious instinct, and cannot be, in the first place, a matter of religious experience. Doubtless many modern thinkers will contend that the foregoing does not fully explain all that might be said about the fundamental elements of religion; but certainly, from what has been stated

[1] Page 36.

as such, all else has developed and matured in the course of ages, and one experience has built upon another so that in time systematised religion has served to perpetuate all that was instinctive, and has carried on this with varied elaboration and higher modes of expression.

The soul of man from the beginning was athirst for God, for the living God, even though primitive man could not express himself in the terms of the Psalmist. Pfleiderer says that "the essence of religion is that reference of a man's life to a world-governing power which seeks to grow into a living union with it," and so we plead for recognition of the religious instinct in the species, Man. Incitement from without and pressure from within the mind both make their contribution to a search. Beginning in vague speculation and an undirected groping emotion, it goes on by a ceaseless course of striving to generate ideas till it reaches satisfaction, and man, because he is man, finds himself rejecting the conditions of brutal savagery and slavish fear as he approaches the object of his quest.

He finds that "something" to be personal like himself, and he realises that, behind all his intuitive ideas and his preconceived notions, he is in touch with a Creative Mind and with One who, without constantly interrupting the course of nature, works through nature, and who is desirous of receiving the humble and reverent worship of His creature, man, as man is anxious to give it. For this the great Creative Spirit implanted in man as one of his endowments the gift of a religious intuition.

CHAPTER VIII

DIVINE MANIFESTATION IN NATURE

"Men saw in every part of the creation evident marks of God's power, wisdom and goodness: they discerned that all the inanimate parts of the world acted perpetually in submission to the law of their creation; the sun and all the hosts of heaven were constant to their courses; and in every other part, the powers of nature were duly and regularly exerted for the preservation of the present system."

BISHOP SHERLOCK, 1678–1761

It may be asked as to what is the basis of man's belief in God, and the answer is that usually it consists of one or more of three things, Reason, Revelation and Personal Experience. To these must, of course, be added the belief which is termed traditional, founded on the influence of the environment produced by nation, society or family. This is the least satisfactory of all, for the man who rests placidly on such a foundation can hardly be expected to give a reasonable hope for the faith he professes. But when Reason, Revelation and Experience are combined, it may be expected that a convincing answer can be returned to sceptical inquirers.

But man, in his earliest stages, had no safe personal experience on which to draw. Revelation again was a matter long delayed in transmission, and therefore reason, which fortunately was a potent force in man's make up, had to become the basis on which spiritual knowledge was built. It is, I think, quite obvious that if man wished to find out the Supreme Being, whom he imagined must exist, he could not proceed far unless God so willed it that He could be discovered and known.

Hence there was for man the Divine Manifestation in Nature, in man himself, in the things of time and sense, and in everything which man saw or handled. It is easier for us to-day to make exploration into our world and all that it contains and whatever influences it than it was for primitive man, but

early man used his gift of mind to its fullest capacity, and his study, naturally and intuitively made, yielded just what Almighty Power desired him to find, each discovery leading up by easy stages to the next. The scientific explanation of the Universe is that there is governance by law. Not that there are certain rules imposed upon it from outside, which all Nature is compelled to obey, but that a close scrutiny of Nature's behaviour, added to the result of the experiments which man makes and his measure of control in the world, serve to lay bare the way in which things happen by working from the particular instance to the whole range of occurrences.

Intelligence in man, added to the intelligibility of the world, lead to a degree of certainty as to the power which, in the Universe and yet outside of it, has caused all things to be and yet to go on "becoming." It is this combination of intelligence and intelligibility that led on from the knowledge of the created world to the argument as to its Creator. "The heavens declare the glory of God; and the firmament sheweth His handywork"; "He hath spread abroad the earth and that which cometh out of it." My contention is that if men of all ages have been led to the thought of the Creator from observing and meditating upon His works, such knowledge, being still available, may be of real assistance to those who really desire to get a proof of God's existence.

We live in a day when new knowledge has been added to that of old time, and so our advantages are greater than ever. Such modern works as Jeans' *The Universe Around Us* and Eddington's *The Nature of the Physical World* are of distinct value in such a study. But it will perhaps be as well if we examine for a moment what one of our eminent modern scientists says of these works.

Professor Joad, in his *Philosophical Aspects of Modern Science*, criticises Professor Eddington and Sir James Jeans in their respective philosophical interpretations of the Universe, declaring them to be based on faulty theories of knowledge. He asserts that as God must always stand outside Creation,

there can be no fusion at any time between the finite and the Infinite. Although the soul may aspire to a vision of God, it remains outside and distinct from the divinity which it knows. He outlines what he considers to lie at the core of religious consciousness as follows: "To know that what is impenetrable to and unreachable by us really exists, manifesting itself as the highest wonder and the most radiant beauty which our faculties can comprehend only in their most primitive form, this knowledge and the feelings to which it gives rise are at the core of religious consciousness." I quote this for what it is worth, but I cannot agree that the knowledge possessed by Jeans and Eddington can be described by the word "faulty."

If we admit the presence of a religious intuition in man, and hold that he is "incurably religious" by reason of his creation by God and his endowments, it is not unreasonable to expect to find that on and in the earth which owes its existence to the same Almighty Power as himself there should be manifestations of the Will and Purpose of the Divine Being. In Moszkowski's *Einstein the Searcher* he says: "In any true searcher of Nature there is a kind of religious reverence; for he finds it impossible to imagine that he is the first to have thought out the exceedingly delicate threads that connect his perceptions." Our age has come to disregard in some measure what is termed Natural Religion, owning that although it had a practical value to man in earlier ages, it is now unworthy of consideration by those who possess fuller light and greater knowledge. For when man was without religious experience and lacked religious instruction he had nothing else at hand to which he could appeal for satisfaction as to the "something" or "Somebody" outside of himself, for a knowledge of which or whom his soul craved. Primitive man was awed by the countless wonders he found in the world. The many daily happenings suggested to him the presence of mighty workers behind the scenes. These he could not fathom or have any control over, yet he felt that somehow he had some relationship with them, for in every one there is a capacity, as Haigh

puts it, for a kind of mystic communion with the natural world.

There are important lessons in nature ready to be learnt by each age of man, and much that has been used as symbols for the expression of religious emotion. No doubt God revealed Himself to man from the very first day he was capable of receiving any impressions, and our conception of revelation must be wide enough to include each and every stage in which it has pleased God to make Himself known. We can assemble and correlate much that occupied the attention of primitive man. It is obvious that his first concerns were those of the satisfaction of his bodily needs as to food, covering, housing and defence against foes. But these alone could never in themselves cover the whole of his intelligent thought and ambition.

Man could not fail to discern what we call Manifestation in Nature. He saw wonderful bodies in the heavens and marvels in the waters—the mountain-ranges, the mighty rivers and springs, the passing clouds and the thunderstorms, the vivid lightning flashes, the alternations of day and night, the round of spring, summer, autumn and winter, the mysteries of birth and death, of growth and decay—and these all roused in him emotions which were very real, though why they came to him he did not as yet comprehend. We to-day can say that "The heavens declare the glory of God; and the firmament sheweth His handywork," but this fitting explanation of the phenomena seen and known on earth only came to man gradually. But it all was, nevertheless, a means of manifestation of the Divine Personality and handiwork which was provided as a first means of meeting the religious instinct in man.

Max Müller has said[1] that "it was in these very phenomena of nature, the sky, the sun, the fire and the storm-wind, which seem to us so natural, so ordinary, so permanent, that man perceived for the first time something that startled him out of his animal torpor, that made him ask, What is it? What does it all mean? Whence does it all come?—that forced him, whether

[1] *Physical Religion*, p. 335.

he liked it or not, to look behind the drama of nature for actors or agents, different from mere human agents, agents whom in his language and thought he called superhuman and in the end divine."

In our ordinary speech regarding revelation there is often an ambiguity which should be avoided. In a certain real sense the whole Universe is a revelation of Deity, but it is better to describe it as a "manifestation" of God in conceivable images. Everything that is apparent speaks of the Power, Wisdom, Mercy and Love of God when it is rightly understood. The manifestation of God in matter is Divine immanence in the very nature and essence of things. This exists in a marked degree in the nature of man himself, in that he bears the Divine impress, and arising out of this personal relationship he is able to recognise it in the world he inhabits. This is the Law of God written on the hearts of men (Romans ii. 15). This is not revelation in the accepted use of the word, for in Nature and in man there are only traces of God. Yet from this testimony to God the human mind has concluded that a Superior Creating Divine Power exists. He may go on to become conscious of God and to see God in all things.

Such elementary truths lie behind man's seeking after God if "haply He may be found." Revelation, on the other hand, is the direct message of God to man, something greater even than religion. It is not the manifestation of Deity in His created works, in all that He caused to appear, but a direct vision vouchsafed by Him to man. But in the manifestation of God in Creation there is continuity and extension. He is in all things, at all times, as omnipresent and omnipotent. The stream of the world's natural order is not straight, but full of intermission and interruption as time advances, yet He is there for man to recognise and acknowledge. Such is the pathway of man towards God. In nature God is shown to be the Creator of vitality, the Bestower of existence and of life in all its phases. What is termed Natural Theology is really a philosophy about "God the Unknown," towards whom the enterprising soul of

man ever tends. It is the word about God who has not yet revealed Himself and about whom man can say nothing with certainty.

It was thus that man began to discover his attitude towards the Universe and the God of the Universe; and from a psychological point of view in what man saw and had dealings with in his earth-home, and above it and below it, it aroused in him an unmistakable sense of humility, need and insufficiency on the one hand, and a yearning to achieve union and communion with the Power responsible for it all on the other. So that considered subjectively, as we say, the basis of all religion is man's realisation of the fact that he is a subordinate and incomplete entity by himself, and, objectively considered, religion is the one thing which can give satisfaction in the place of acknowledged need, and completeness in the soul for the realisation of incompleteness.

In Gwatkin's *The Knowledge of God*,[1] the writer bids us avoid making false distinctions. We have come to regard revelation as limited to moral truth, and discovery to physical truth, but on any Theistic theory these two agree in being the thoughts of God. When we speak of Revelation, we say that God gives knowledge of His thoughts; but we imply that man receives it, or misses it, by his own fault. We say that man finds out what must be the thoughts of God; but we imply that God has so disposed both him and them that he is able to find them out.

Undoubtedly God has ordered all that concerns man and the whole Universe in a certain way, and He has given man the capacity to recognise this Divine order in all things. And so in the spiritual and physical domains revelation and discovery are only effective in a combination of God's giving and man's use of his powers in receiving. So Gwatkin proceeds to say that "whenever God's image within recognises God's truth without," revelation and discovery proceed together, and this whether the kind of truth be physical, mental or spiritual.

[1] Third edition, vol. 1, pp. 155 ff.

Working along these lines, man adds knowledge to knowledge. Inferences and guesses are never lost. They may be superseded or modified, but out of them there always emerges something which helps to build up an edifice for future generations. Knowledge is never final. New light is for ever being thrown on past experience to show its truth and error, in order that there may be establishment and further erection. Man, through long periods of indefinite thought, gradually came to the conclusion that his sense-experience was insufficient to reach to a recognition, practical, emotional or intellectual, of a high order of reality, but that religion as it developed could comprehend an Unseen Universe.

Then man learnt that religion is not merely his attitude to the Universe, but it consists in the devotional aspect which denotes his relationship to God, his intellectual aspect which we term Theology, and his moral side which shows itself in his conduct and behaviour. In all these three divisions there has been a steady evolution, and we have learnt in modern times that God at no time in His revelation laid down hard-and-fast rules about any of them, but left much to the mind and conscience of man as to their expression. So in like manner man has never received any deposit of infallible knowledge as a final declaration about the natural world, about man himself or about the nature of God.

We hold that man is expected with regard to nature, to God and all things else which come across his path, to work out his own salvation, guided, of course, by the Holy Spirit. This could never have been possible if man was not religious by nature. But from the historical records we possess, and from all the inferences we have a right to draw from what must have happened in those ages of which a written record is impossible, we can gather that man by searching found out much about God, and that the urge to do this came from within himself. Answering to this, God had in all that man found in the world left evidence of Himself, and therefore the searching and the searched-for met and joined issues.

Treating Theism, as we call it, as speculate theology, we can trace something of the way in which man discovers that "God is," and that He is behind all that exists on earth and everywhere else. That His interest is not confined to creative works, but that it continues in the upholding of all things in the moral as in the physical world by the word of His power.

The moment man has the first realisation of this from the exercise of imagination, observation and the use of what we might designate innate common sense, he wonders if he has a measure of responsibility to such a Being, and whether He is personal as he himself is, and so step by step he gains a knowledge of what is ready for him to embrace, the Manifestation of God in nature. J. H. Fichte, long ago, speaking of God as the Absolute Creator Spirit, objects to the view that we are dealing either with a blind, unconscious power or an abstract impersonal reason. He regards God as a Being existing by and for Himself, an absolute self-consciousness. He rejects any cosmic theory of accidental existence or production from blind chance, and concentrates on the marks of design which created things bear, conceiving that these display a high order, developed and perfected according to the idea of the Good and Beautiful.

He calls for an empirical examination of the isolated facts of nature, which he contends must lead to the possession of a knowledge of an absolute designing Cause of all, whose properties thus read on the face of creation can only be termed Perfect Thought and a Will for Good. This examination, casually and imperfectly conducted by reason of man's utter lack of systematic experience, is just what man must have carried out in his earliest days.

Some years ago Reginald Wells wrote a book on the *Divinity of Man.* In it he stresses without reserve the doctrine of Divine Immanence, though he is careful to safeguard the Divine Transcendence. Some of his statements are attractive, and provoke thought and consideration. He is sure that God as we understand the Divine Being was the Author of all things.

Creation is to Mr. Wells "quality displayed in form" and "form apart from quality" is "sheer nothingness." Much difficulty that men experience as to Creation is got over by believing that the world is both made by God and made of Him, "because there is nothing else of which it can be made." If Mr. Wells includes the material world in this statement, it is difficult to accept it unless God is matter as well as spirit, which is surely unthinkable if He is Eternal.

We can cordially agree that God, as the Perfect Self, is ever and always expressing Himself in Creation and especially in Man, where the level of self-consciousness is reached. And, says Mr. Wells, "Duty or Christ is the manifestation of the true nature of perfect Self to Self as He is trying to express Himself in man." This theory is well worth consideration, were it not for the view expressed that though Our Lord is God, His divinity differs from that of all men simply in degree and not in kind. Mr. Wells makes a tremendous demand on the imagination when he asserts that but for the imperfections of creation God "would have no experience of His own nature: His very perfection would prevent Him from enjoying Himself." Most would prefer the opposite point of view which is so ably reasoned out by Aristotle in "the Metaphysics." Can we conceive that God, if He be all that we think Him to be, made by deliberate intention anything imperfect, or if it is maintained that some matters are unfinished when first caused to appear, are without the freedom and the capacity of moving on to perfection? I think not.

We have been cautioned, time after time, of the danger of identifying the Absolute with the Real. It would seem impossible to maintain God's moral perfection if this point be maintained. The moment we allow Divine Immanence to go too far we come to a very difficult problem. Man has to admit that his conduct at times is sinful. He is, for the most part, willing to admit that the blame for this lies at his own door, but complete identification of the Absolute and Real means that God also must be held to blame. "God," says Mr. Wells,

"allows man to delude himself, and therefore God is to blame for all the sin that man commits." "Of course," says he, "God is to blame, for the salt in man is God." Then a second statement, perhaps explanatory of the first, but not quite equivalent to it, is that "God dwells in all men." This is extraordinary if compared with a third assertion, which is that "a man is free to choose between God and nothingness."

Supposing some choose nothingness instead of God, it is difficult to believe with Mr. Wells that men are, and will be after death, the living cells of God's Body. On the whole, the book savours of a lack of proportion, and there is no grasp of the deep meaning and relevance of the principle of distinction, not as between reality and unreality, but within reality. We do certainly grant the Divinity *in* Man, though care must be exercised in speaking of the Divinity *of* Man. The Image of God in man, whatever that may be considered to mean, is the cause of man's desire to search for and to reach up to God through the material creations in which man lives and which seem to be full of purpose for him.

Descartes asserted, and we believe it to-day, that the idea of God or of gods is innate in the soul of man. Therefore it is quite natural and reasonable to expect that man will not be able to content himself with anything less than an exhaustive search for God who gave him the desire to get into communication with Himself. Just as the father in the parable of the Prodigal Son goes out to meet the Prodigal, so God, realising man's journey towards Himself, has from the first revealed Himself in natural ways, thus meeting man's ambitions.

Aristotle, in speaking of a great just cause of all things, instances the phenomenon of motion. Man looks behind motion to a moving power, and so gets back ultimately to a Motionless Mover, who is the originator of every other impulse. That must be a personal Being.

Plato asserts that the true object of Science is the pursuit of those eternal and necessary ideas which the thinking mind is able to assimilate to itself, the ideas of the beautiful and

just, the true and good, and these are certainly links whereby man becomes united with the eternal source of all goodness and truth.

Even in our own age a knowledge of God derived from the works of creation has been found useful to some. The order of the world, the harmony of the works of creation, the series of arrangements, of continuance and predetermination, the mutual adaptation of one part to the wants of another are easily discerned, and in them all there is a trace of Almighty Power and design to accomplish purposes and ends. The evidences of design are everywhere and in everything, and man's perception of them is only limited by the restricted scope of his faculties.

This is due to the fact that the total extent of the knowledge of superhuman matters is only discoverable to primitive man's mind by its ordinary faculties and the ordinary methods of untrained investigation. Yet it must have been evident from age to age that a very great deal of information concerning the spiritual world and the Creator of all things was acquired gradually and a deposit of truth established and added to as time went on.

Unassisted reason, inference and analogy all played an important part in such a task.

The old arguments of Butler in his *Analogy* may not be conclusive, but they are certainly worth something. It will be remembered that he dealt extensively with what he calls accumulated evidence, from the argument of analogy and final causes; from abstract reasonings; from the most ancient tradition and testimony, and from the general consent of mankind.

Primitive man must have compared the wonders of his earthly surroundings with the foundations of which he had no part, with the accomplished works which were the outcome of human design and activity. He would also note the many instances of the adaptation of means to ends. The marvels of of his earthly domain which were not the works of his hands he would learn to attribute to a superhuman source, and what

that source was he was determined to find out to the utmost of his power. It is not a far cry, if we assume that the Creator of all things was responsible for the human intellect, that the faculties of man were such that they would allow of a successful search for God being made.

The general consent of mankind to the existence of a Creative personal power is worth considering. Most ancient peoples have some form of traditional belief which is a contribution to a converging testimony. It is, of course, untrue to say that all nations have, even after long periods of life and experience, acknowledged and owned an almighty, eternal, omnipresent Creator and Governor of the world. But on the other hand, nearly all nations have agreed that there must be behind all Creation some personal power or powers superior to man.

It is a reasonable supposition that the common ancestors of man had at one time or another a measure of the perception of God as first of all a tendency of mind and then an inferential theory. The earliest natural religion of which we have records is Sabaism, which is really the highest form of fetishism, and the Aryan and Semitic races both practised natural religion in the worship of the heavens and the earth, the sun, moon and stars, the fire and waters and other powers of nature.

Man soon learnt to separate the material works around him from the Unseen spiritual power responsible for them, and the latter soon occupied an exalted position in his regard. His course of observation and conviction on this matter was built up step by step from a primitive curiosity to wonder and fear, thence to admiration and a sense of self-abasement, which we term humility. In all this there was a feeling of awe, so great and marvellous did it all appear to him. But when it was borne in upon his intelligence that very much of what he observed was present in the world in his interests there came to him a sense of gratitude as to a benefactor, and a deep reverence which is one of the expressions of religion.

A mass of undoubted evidence exists to bear out the assumption that man in all ages has seen evidences of the Divine

and spiritual through the agency of the material and earthly. The religious influence obtained through the contemplation of external nature is powerful even to-day. That it is emotional rather than intellectual goes without saying, but it is valuable in the sense of communion with the Divine which it produces. It would be insufficient in itself to cause the establishment of strong and lasting faith, but we may well believe that the appeal on these lines made by St. Paul at Lystra (Acts xiv) had a profound effect on the populace—at the moment, even though it seems to have had no lasting significance. The Apostle protests against the idea that he and St. Barnabas are gods in the likeness of man, and then gives a powerful discourse on God in nature.

Turn, said he, from vain things unto the living God, who made the heaven, the earth, and the sea and all that is in them all. Who left not Himself without testimony, in that He did good, gave rains and fruitful seasons from heaven, filling men's hearts with food and gladness. We can easily epitomise the Apostle's arguments. Idolatry in any form is indefensible and an insult to reason. It is degrading to man since man is superior to the object of his worship. It is insulting to God because He alone is the living God, Creator of the Universe, Providential Ruler of the world and the Benefactor of every living being in the earth. St. Paul's idea of the Divine Manifestation in nature finds a parallel in the teaching of Aristides, who lived in Athens in the second century A.D.

In his *Apology* Aristides begins his address to the Emperor Hadrian on the same lines as the Apostle, stating the effect of the contemplation of nature on his soul, as he gradually is taught the eternal power and godhead of nature's Author. He attacks Pantheism with its belief in the eternity of the material Universe, which was a marked feature of the religions of Greece and Rome. The gist of the argument in the address to the Emperor is that Aristides came into the world by the grace of God. Contemplation of the heavens, the earth and the sea, of the sun in the heavens and all the rest of the orderly creation

has led to the conclusion that "all are moved by the impulse of Another," that "He who moveth them is God, who is hidden in them, and concealed from them." "It is not profitable to investigate concerning this Mover of All as to how He exists, or as to the steadfastness of His Government, for no one is able perfectly to comprehend it."

But, says Aristides, "concerning the Mover of the world, He is God of All, who made all for the sake of man." The argument of Aristides is well worth notice, for it is almost the same as St. Paul's at Lystra, and also compares with the great indictment of paganism to be found in Romans i. "The invisible things of God since the Creation of the world," says the Apostle, "are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." The appeal is to see in the evidence of design and order in the Universe a sufficient reason adequate enough to establish the belief in an intelligent Creator. Eternal power, wisdom and purpose are clearly seen in the world according to St. Paul. No one but the man who is not willingly blind can account for the multitude of created things, the elegance, variety, order and beauty to be seen in the green earth with its endless chain of charms. The same contention applies to the widespread heavens adorned with myriads of worlds.

There are, as there has been in the past, a certain number of men who cannot understand this, who say in effect that the glories of the heavens, which they are forced to admit, are not due to God but to men like Hipparchus, Kepler and Newton who have helped mankind to a knowledge of astronomical law. But a perusal of the works of such men leads to the discovery that men of research are only too willing to admit that the laws they have found out must have existed before they could discover them. In fact, that the glory belongs to Him who must have established these laws, and the only credit due to them is a reflected glory due to the privilege afforded them of interpreting them to mankind. I have intimated that the idea of the works of God establishing the manifestation of

God through and in them is valuable to-day, for who can behold the stars above us without a thought of that Eternal Omnipotence who caused their appearance, or in contemplation of the sea can forget the facts of its boundlessness and yet its confining bounds, due to a Master of order and preservation?

Where is the earnest student of the "brave, overhanging firmament, the most excellent canopy, the air we breathe, the majestical roof fretted with golden fire," the spangled wonders, the lucid orbs, who is not consumed with admiration before the evident wisdom and power presented to view?

Men of all ages have felt compelled to postulate one who is skilful in design, infinite in resource and omnipotent in execution as to all these wonders. Science speaks of a latent potency in matter, but surely there is a power antecedent to all time-powers. An eternal power beyond our comprehension, and unknowable unless imperfect knowledge has the addition of a Self-Manifestation. There must then be a mysterious something stretching before and after time. Because of this we dare not deny the Infinite because the finite cannot contain it. We can only seek to rise from the known to the unknown through the marks of the transcendent discernible in the immanent.

Thus the Divine nature is progressively discerned through the works of nature and in man. Reason demands a superhuman power as necessary to the production of all things. Humanity could not project itself into life before it had life, and so an antecedent agency must have given to humanity both its potencies and its energies. Some scientists may scorn such views on the assumed ground that matter is all-powerful and self-generating. To this St. Paul would reply that the heart is darkened and the mental vision obscured, so certain is the Apostle of his ground of belief. Presuming the above to be absolutely true to fact, what should be the outcome? Nothing short of a sense of gratitude to God who has by a variety of and an unceasing flow of opportunities for advance-

ment and happiness made man's life a matter of importance and a blessing to the lower creations.

Nothing of this could have been possible without the initial manifestation of God in the world of created things, and the more this is realised the greater is the obligation to rise to embrace what is provided by One who though transcendent to nature is yet immanent within it. How far has this been made a matter of gratitude for benefits bestowed? We turn to what Egyptologists assure us is the oldest poem in the world, in which the fifteenth chapter contains a hymn to the rising and setting sun, "Hail to thee, Ra, the self-existent. Both worlds are illumined by thy rays. Hail to thee who makest glad the lands and all their towns and temples with the blessings of thy goodness."

In a later hymn, dated about the time of Moses, there occurs the following: "Praise to Amen-Ra, the good god beloved: giving life to all animated things. Maker of man, Creator of beasts, Lord of Existences, Creator of fruitful trees, Maker of herbs, Feeder of Cattle, Maker of things below and above, Enlightener of the Earth: sailing in heaven in tranquillity—thy love pervades the earth." In the Vedas, the earliest literature of our Indo-European kindred, polytheistic theology passes at times into pantheism, yet the spectacle of nature in varying aspects of power, beauty and beneficence is the dominant note. Indra has settled the ancient mountains by his might: he has directed downwards the action of the waters. He has supported the earth, the universal nurse. "Dawn on us with prosperity, O Ushas, daughter of the sky. Arise, bestowing approbation on our prayer."

The same kind of appeal is made to Mitra, Varuna, Aditi, the Ocean, the Earth and the Sky. Then to Surya, the creator of light; to Maruts, gods of the storm; to Vata, the god who moves wherever he listeth. In the religion of the Avesta the distinction between the creator and the created is better marked, when appeals are made to Ahura and Mithra, the lofty, eternal and holy two. Worship is offered to Ahura Mazda, who made

the kine, and the waters, and the wholesome plants, the stars and the earth, and all objects that are good. "Yea, we worship Him for His Sovereign Power and His greatness—beneficent, and we worship this earth that bears us." "We sacrifice to both the protector and the Creator, to both Zarathustra and the Lord."

The clear monotheism and high morality of the later Hebrew religion emphasises the prominence of nature in its devotional literature. The Psalms abound with reference to God as manifested in nature. "The heavens declare the glory of God, and the firmament sheweth His handywork." "The sea is His and He made it, and His hands prepared the dry land." "Who in His strength setteth fast the mountains and is girded about with power," and so on. "Fire and hail, snow and vapours, wind and storm fulfilling His Word." "Thou makest the outgoings of the morning and evening to praise Thee."

In Greek and Roman literature, whilst there is a return to pantheistic and polytheistic modes of thought, the influence of nature is evident in both. Aeschylus said, "Zeus is the air, and Zeus the earth and heaven, and all things, and what else is over all." "God pervades the whole earth and the spacious sea, and heaven profound."

The early thinkers of Greece gave utterance to many sayings which bear on our subject, such as "All things are full of gods," "All was chaos until mind arranged it," "Thought and being are one." Socrates, Plato and Aristotle all insisted on rational causation, and the Stoics and Neo-Platonists with their diverse forms of pantheism were all influenced by the order and harmony of the material world, while with its beauty and its use, all suggestive of Divine government and guidance, a conviction was reached that from above or from within there were evidences of the Divine origin.

"By thinking on the grandeur of the heavens above," said Cicero, "we are ennobled above human affairs and learn to look down on our own littleness." "What else is nature," asks Seneca, "but God and Divine Reason, immanent in the

world and in all its parts?" "What is God?" "The sum-total of all thou seest and of all thou canst not see." We are aware of the way in which Christianity, with its correlative doctrines of the Holy Trinity and the Incarnation, emphasised both the transcendence and the immanence of God. His Supremacy over all, and His Omnipresence in and around all.

Origen, the first systematic teacher of theology, began his instructions with the high and holy and most beautiful study of the sacred economy of the Universe.

St. Cyril said that "the wider our contemplation of creation, the grander is our conception of God." "Earth, air, sky, water, day, night, all things visible," said St. Basil, "remind us who is our benefactor." "The more profoundly we penetrate the laws on which the Universe is founded and sustained, the more do we behold the glory of the Lord."

Search the writings of St. Gregory of Nyssa, St. Basil's brother and fellow-follower of Origen, and you will find similar expressions. "Who can look on nature and not see God?" said St. Hilary. "Every aspect and process of nature," says St. Augustine, "proclaims its Creator, with diverse moods and changes like a variety of tongues." Gregory the Great remarked: "If we look attentively enough at outward, material things, we are recalled by them to inward spiritual things. For the wonders of the visible creation are the footprints of our Creator: Himself as yet we cannot see, but we are on the road which leads to vision, when we admire Him in the things that He has made. And so we call created things His footprints, since they are made by Him and guide us to Himself."

Then we have the wonderful testimony of St. Francis of Assisi in his famous hymn, wherein he praises God with all His creatures for them all. In the periods of the Renaissance and the Reformation the great mass of material to hand on our subject reminds us that the study of nature in every department of life led either to deep materialism or to a recognition of the spirituality of matter. Some remarks of Campanella are worth repeating. "For God who is the first power, first wisdom

and first love has bestowed upon all things the power of existence, and with it such wisdom and such love as shall suffice to continue their existence, for the time that His ruling providence wills them to be."

And so over and over again the same note is struck. Petrarch said his prayers, and then wandered by the light of the moon to contemplate the fields and mountains. The great painters gave expression to the same sentiments as they learnt to associate the aspects of beauty in nature, the smiling pastures and the storm-rent rocks, with phases of the spiritual life. The German mystic, Suso, prayed, "O tender God! if Thou art so loving in Thy creatures, how fair and lovely must Thou be in Thyself!" Luther and Zwingli were noteworthy in their religious love of nature, as their writings testify. Fenelon saw God in everything, or rather everything in God, and our modern poets, theologians and writers of all kinds have set great store by the Divine manifestation in nature. It is a startling thought that in all ages countless adherents of polytheism, monotheism and pantheism have found inspiration in the thought that nature, the material world with all its wonders, has exercised a marked influence on the religious tendencies of man. Surely the contribution which is thus made in the service of religion is all important in the history of mankind.

Who are we that we should discard such evidence for the existence, power and rule of God, for we dare not discredit the fact that for very many this is a good starting-point from which to proceed to higher knowledge and deeper experience of God and the realm of the spiritual.

Probably some will remember reading the old myth concerning the religious education of Abraham.

The Ishmaelitish Arabs have a tradition which deals with the process by which Abraham arrived at his belief in God. Because of the persecution of Nimrod, the Patriarch when an infant was hidden in a cave, where he was nursed by the angels, and grew in stature and mind. When he came forth

and began to inquire as to God's existence, he surveyed the firmament in Chaldea, filled with luminous bodies, and a sense of God's presence came to him. But he could not as yet separate Him from His created works. Then as he gazed, one star, resplendent above the others, attracted him, so that he said, "There is God." But when the star disappeared Abraham knew that he had made a mistake. The appearance of the moon then enthralled him, but when it set he decided that it could not be God.

At last the sun, great, brilliant, majestic above all other bodies, aroused his admiration, and until it set and left the mantle of night upon the earth Abraham decided that he had found God. But in sheer disappointment he abandoned the search for the God he wished to adore in the heavens, though he could not but see the evidence of His power in His created works. Then he turned back to his cavern and sought the divinity he conceived to be invisible yet eternal in his own soul.

In very much later days than those of Abraham the following story of a great race is interesting.

What was the god of the American Indian savage? He was what some of the Metaphysicians endeavour to express by the word substance. The red man, for instance, unaccustomed to generalisation, had no conception of an absolute substance or a self-existent being, but saw a divinity in every earthly power. Wherever there was being, motion or action there to him was a spirit. To feel his pulse throb or his heart beat suggested to him the presence of a spirit. Consequently there grew up a measure of faith in the Great Spirit in some of the remotest tribes.

Against this theory of God as substance we have the notions of the philosophic schools of history. Of the four most famous schools of philosophy, the Stoics and the Platonists endeavoured to reconcile the joining interests of reason and piety. It is important to observe that they gave to the world the most sublime proofs possible of the existence and perfection of a

First Cause. It was impossible for them to conceive the creation of matter, for the workman in the Stoic philosophy was not sufficiently distinguished from his work, but in particular the spiritual God of Plato and his disciples resembled merely an idea rather than a substance.

We dare not pursue our investigation farther for lack of space, but we can never exhaust it.

We can believe to-day with good reason that the method of the Creator and the Author of man's redemption is one of very slow but progressive advance, and reason in man demands such if it accepts any revelation from God at all. The Universe is the centre of regularity and order, and all things therein, sun, moon, stars, plant and animal life, oceans and rivers, minister to that view. Faith in such a universal order is what justifies Science, and Philosophy alongside of Science, or perhaps anteceding it as they see in this response of nature to the demand of reason, as Dr. Gore expresses it, the irresistible evidence of a universal reason or mind, ensouling nature, of which the reason or mind in us is the offering or outcome, participating in and co-operating with the universal reason.

I am, of course, aware that to us this natural religion, the revelation and vision of God in nature, is non-satisfying, but it was all that man at the beginning of his existence had to guide him. It told him that God existed, though it could not instruct him very deeply as to what God was, or show him much of God's relationship to himself. But in the terror caused by the thunder and lightning as in the tender thoughts engendered by the sunshine and the breeze, in the sight of the bounteous character of the waving sheaves of harvest, as in the contemplation of the majestic mountains and valleys, and in the sense of beauty as man gazed at, tended and then cultivated the many kinds of flowers and blossoms, there came to him the first springs of belief in a living Power who, responsible for the force, life, beauty and usefulness in the earth, had given to man a self-conscious mind and will. A Supreme Being who,

though the Author and Creator of all, is yet transcendently above it all, while His goodness, condescension and consideration in it all is plainly manifest. All the elaborate system of a positive Revelation of God, of which we are the privileged recipients, is better understood if we admit the fact of God's intention to build up by a gradual process and evolution the knowledge of Himself, His Will, and His purposes concerning man and the Universe.

CHAPTER IX

WHITE AND BLACK MAGIC

"Magic stands for the practice and power of wonder-working, as depending on the employment of supposed supernatural agencies. Belief in the operation of certain laws exercised under certain conditions is demanded.

"Magicians may be ordinary folk or specialists. If the latter, the position may be gained by an accident of birth (seventh son of a seventh son): by simple inheritance (descent from others): by revelation from gods or the spirits of the departed: or through initiation by other recognised specialists."

N. W. THOMAS, M.A., Government Anthropologist
(in a Report in the English Press)

Every age makes its contribution to knowledge concerning man, his environment, and the powers and processes of nature, and each period as it closes provides another story in the edifice, which, built on a foundation of uncertain strength at first, has been reinforced and made capable of bearing safely all that has subsequently been erected upon it. Yet though unnumbered experiences have been recorded, and a solid body of facts chronicled for the information and guidance of human conduct, the greater part of civilised mankind has yet much to learn, though all men might acquire the information if they so desired about the origins, continuances and destiny of our earthly existence in a sphere of thrilling wonder and constantly occurring surprises.

But modern man has no right to ridicule primitive man if he, in his "voyage of discovery" made towards an unknown land of plenty, used curious arts and devious methods which he imagined might possibly effect what he sought. It is quite reasonable to expect to find that primitive man, with his lack of experience and confused and confusing notions about everything, would be prone to form false inductions regarding phenomena, and that consequently every kind of means and practices which seem to some of us absolutely stupid and

futile were employed. Man is earth's "practical experimenter," and in dealing with the unknown, which however he desired to know and influence, it was inevitable that theories and actions which partake of a magical character should be considered and used.

It is at this point that Magic and Religion enter into our consideration. I do not think it matters as to which came first. Indeed, I incline to the theory that they were both in operation very much at one and the same time, seeing that some men would be content with the former, and others would not be satisfied unless they could discover and use the latter. It is so to-day. There are thousands who have no conception of a Deity, and therefore never seek His aid in any shape or form; and there are others to whom Religion has become a vital necessity.

Haegel and Sir James Frazer have both asserted that Magic was the parent of Religion, but as it appears to me on very good grounds, such men as Dr. Jevons and Dr. Marett do not agree. Now there is considerable difficulty in defining the term "Magic," and there are many who have written on the subject who differ as to what shall be included or excluded in its compass. But, in brief, Magic is the use of the knowledge of a correct formula or the right method of performing a ceremony which it is believed can make it possible to bring a certain desired effect to come to pass.

Further examination of what is termed Magic discloses that we have to consider a great range and a complex variety of practices which were really sporting chances, but which man experimented with as being the only methods which suggested themselves to him as possibly capable of meeting the pressing needs of the moment. I cannot conceive why modern man, with all his advantages and learning, should employ such similar means to-day, but it is nevertheless a fact that there are magical practices in vogue among civilised peoples all over the world which resemble in many details those with which primitive man sought to achieve desirable ends, or to work mischief to his enemies.

And now, as formerly, man tenaciously clings to Magic even though constant failure attends its practice.

The story has just come through of the disappearance of a young Glasgow girl at Kenya. Failure to find her body, for it was conjectured that she was murdered, roused many who still believe in magical methods to employ Mukenye, a famous witch-doctor, to find her. She gave it as her opinion that the body was hidden in the extinct Menengai Crater.

It was found unnecessary to employ this witch-doctor to find the missing girl, as ordinary searchers were successful, but the incident serves to show how deep-seated even in these days is the impression that Magic is a real and true power in the world.

Evidence from Madrid has revealed the fact that because a girl, a member of a family of brothers and sisters, was declared to have an evil spirit, she was beaten and tortured until she died. It appears that the girl accepted the sentence of death pronounced on her and submitted to the barbarous torture of her family. In court, when the family was charged with murder, the jury found they were not guilty. This is another illustration of the present-day existence of superstition being cherished and acted upon.

Magic, it is said, was never invented, it simply came to be; it has persisted all through the ages and prospers to-day, notably in America. Investigations made in New York recently, report the increase of fortune-telling and other devices practised on the superstitious who will pay well to be gulled. Quacks of every description engage in fortune-telling, and the prediction of future events flourishes, and it is estimated that somewhere about a million people follow these magicians, paying in fees something like twenty-five to thirty-five million pounds for their services.

Astrology, dormant for a long period as a fortune-telling agency, has again become popular. Many of the educated men and women trust to the supposed guidance of the stars in framing their conduct in life. Tea-leaf reading is coming into

vogue in certain parts, crystal gazers, card manipulators, and Orientals with Chinese wands, using a formula hundreds of years old, are reaping great fortunes for themselves, regardless of the gains or losses of their dupes. Now all this is against the law, but the authorities seem powerless to stem its tide.

Magic thrives openly, in splendidly furnished apartments, and all classes flock to the practitioners, who soon get rich, prosperous and daring.

I do not imagine that we shall ever get rid of magical superstition, however great the advance in real knowledge and scientific research may be.

M. Salomon Reinach, of the Academy of Inscriptions, it is reported from Paris, has just spent valuable time in searching out why people having eaten boiled eggs, crush the shells. In a paper he has read on the subject, he asserts that the custom dates from the earliest days of antiquity and is a real magical survival. Pliny, the Roman naturalist, warned his countrymen that unless they crumbled up the egg-shells after eating the eggs they laid themselves open to dire supernatural vengeance. M. Reinach said that the custom dated back to the days when the serpent was worshipped as a sacred guardian of the home and the temple.

The snakes were so venerated that they moved about human habitations freely, even invading the tables of householders. An ancient document has been discovered which states that a young man offered an approaching snake an empty egg-shell. The reptile was furious at the deception and the boy's father declared that this insult offered to a sacred creature had brought a curse upon his health, and he therefore issued the order that henceforth his family were never to omit the crushing of the shells, and he warned his neighbours to do likewise. Thus, said the eminent academician, it comes about that children in many French families are taught to crush their egg-shells as one of the rites of good table manners. This is another instance of the tremendous power of old-time superstition which influences our present-day life.

Why is it, so many ask, that many people will not allow the flowers of the May-tree to be placed in houses? I have, I think, discovered the reason. "The crown of thorns" which was placed on our Lord's head at the Crucifixion, but which, I am informed, was intended for His neck, but was found not to be large enough, is said to have been of "Hawthorn" or May, and the trees have consequently been cursed ever since. In all parts of the country I have found this prohibition of the May in houses to be in operation, and that among all classes, though I have never until recently found the reason for the superstition, which I naturally suspect as being an invention of the imagination.

A magical influence in the interests of successful sea voyages has been attached from time immemorial to the breaking of a bottle of champagne on the bows of a vessel when it is being launched. Not long since, it will be remembered, the new German pocket battleship, as it is called, was launched at Kiel, and the President, von Hindenburg, stood ready to christen the ship in the usual manner. Chancellor Brüning was making the preliminary speech when to the consternation of the fifty thousand people who comprised the audience, the ship slipped its moorings and glided into the water. The President quickly seized the bottle of champagne, but he was too late, for the bottle was pulled out of his hand, the cord snapped and it lay on the ground unbroken. It is said that the people watching the ceremony saw an evil omen in this, their temper changed in a moment, and the glow of pride in the rebirth of the German Navy faded. Dismay was seen on every face and tears were in the eyes of some of the onlookers.

When the matter is seriously considered, it seems absurd that good luck should depend upon the washing of the bows of a vessel with champagne, and that the prospect of bad luck should result from the failure to carry out this superstitious rite. Yet we are not strangers to such beliefs in England, for when, as an instance, Sir Thomas Lipton, who was a staunch teetotaller, was about to launch his famous yacht Shamrock,

he did not dare to omit the bottle of champagne for christening. Again, it is said that during the Great War no ship was allotted the number 13 to distinguish her number of pennants. The Admiralty do not now name our ships after snakes, since tragedy overtook the Serpent, Viper and Cobra, and not long since the name of the Submarine Python was changed to Pandora as a concession to popular belief about association with certain names involving possible evil consequences.

Railway and hotel companies often omit number 13 from the carriages and bedroom doors, because of the prejudices of some modern believers in ancient superstitions.

A very ancient belief in the magical properties attached to a loaf of bread loaded with quicksilver was tested at Bedworth, England, on October 12, 1932. Country people for centuries have believed that a missing dead body could be located if a loaf thus charged were floated on the water. A girl, aged 15 years, disappeared from a canal path and it was conjectured that she had fallen into the water. Her uncle carried out the old-time test, which it is said was a complete success, the loaf being carried by the water to within a few yards where the girl's dead body lay in the canal. The report says that the recovery was dramatic and the excitement intense. It is difficult to comment on such an experiment which appears to have succeeded when all ordinary methods had failed.

There have been times of lapse in the history of Magic, times when it has been discredited and partly discontinued for a period, and these may be regarded as days when at least the cruder forms ceased to grip man's intelligence, and enlightenment and culture made their demand for something higher and more certain in result. Religion then attracted attention as being a more sensible and surer method of tackling man's problems, and it has, as we know, provided man with more satisfaction and greater benefit than could possibly come about even by the exercise of the most beneficially directed Magic.

It is extremely difficult in some respects not to confuse and mix up the beliefs and practices of Magic and Religion, but

the two diverse attitudes can be clearly stated and instances of both examined. Magic sought to deal with the practical necessities of the moment as they were conceived to be such, and this either with a beneficent purpose or a destructive and malevolent desire, while Religion in practically all its forms seeks to deal in a lasting and more certain way with the widest issues and the permanent social values of life.

Frazer's statement will assist us in our study of Magic when he says that an analysis of the principles of thought on which it is based resolve themselves into two: one, that "like produces like," or, in other words, that "an effect resembles its cause"; and two, that "things once in contact with each other continue to act on each other at a distance even after the physical contact has been severed."[1] The experience of the ages serves to contradict the first theory that "like produces like," for this has been demonstrated to be unsound time after time. Like does *not* necessarily produce like, though it sometimes does. And with reference to sympathetic Magic only a partial assent can be acceded to its truth. Yet great numbers to-day believe firmly in forms of Magic in the two types of association—contiguity and similarity.

We will assume that between two things there is some superficial feature in common and no tangible underlying identity. Is it reasonable to expect that in some further respect there is any certainty that the one will produce a like issue to the other? Experience has given a negative answer, and yet men of all ages have somehow allowed their imagination to run riot so that this is expected, and imagination as we know acts upon man as certainly as, for instance, gravitation, and so strong is its power that it may kill him as surely as a virulent poison.

Mind in the uncivilised man was an uncertain quantity, and of variant quality, and therefore the reason why a custom or an act was performed is difficult to ascertain. Yet for all that it seems quite certain that primitive man thought definitely

[1] *The Golden Bough*, vol. 1, pp. 52, 53.

when he had a practical purpose in view, and so he acted according to the best and highest he knew at the time.

Many to-day would not care to be termed superstitious, yet their conduct proves that they are so. The simple illustration of the falling from a wall of a portrait, a long distance away from the actual person, is believed to indicate that at the actual moment something untoward is happening to him or to her. In the Great War one came across many such incidents, particularly in the sphere of visions and dreams, and frequently great anxiety and terror resulted.

The monumental work *The Golden Bough* must always be regarded as a storehouse of wonderful knowledge. But the conclusions Frazer arrived at from time to time are not universally accepted. There is, for instance, the assumption that Magic is earlier in date than Religion, and that it is a primitive and false form of modern Science. Certainly, the early magician, like the learned scientists of our own day, could not but accept the fact of the universal reign of law in the world.

Of course we cannot dismiss Frazer's view that Magic was in existence prior to Religion without careful examination, for he pleads a necessity for a higher degree of intelligence and reflection than that required for the exercise of Magic. His definition of Religion is that it is "a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life."[1] That although in many cases Magic appeared to work where human beings alone were involved through the process of suggestion, it failed because there were certain things, as the seasons, for instance, which could not be influenced by suggestion.

He maintains that it was due to the discovery of the "inherent falsehood and barrenness of magic," as he terms it, "that the more thoughtful part of mankind cast about for a truer theory of nature and a more fruitful method of turning her resources to account."[2] This is a very fine contention and many people

[1] *The Golden Bough*, vol. 1, pp. 75 ff. [2] Ibid. pp. 75–8.

accept it, but men like Dr. Otto Pfleiderer and Professor Doutté maintain that Religion came before Magic, and that the latter is a degenerate phase of the former. They believe that men had the idea that they could assist the gods by performing in pantomime a likeness of the end that was desired, and later on the same processes were carried on to bring about a magical result.

Therefore it follows that the initial simple ceremonies of worship were possibly the cause of magical rites later on. Such a degeneration of Religion stresses the desire of man to bring about his purposes by mysterious means, acting without divine aid, and possibly against all thought of such agency.

Personally, I agree with the view expressed by E. S. Hartland in *Ritual and Belief*. It is that the origin of Religion and Magic is identical as to time and that both arose from a common root, namely the instincts of man and the secondary forms of his emotional expression. The natural desire of the savage is centred in action and play is one means by which such action is satisfied. Ritual is the outcome of organised dances and games.

Of course it is difficult to determine whether there is enough in common between them for the magical spell to develop into the prayer of Religion. It is certainly almost impossible to make a distinction as to their psychological nature between Magic and Religion, as Frazer attempts to do. He claims that they will not intermix, and that is why he claims for Religion an independent and later origin. Then again he regards Magic as simply due to a misapplication of the laws of the association of ideas, but, as Marett points out, Magic is not merely an affair of misapplied ideas, but must be studied on its emotional side. Passion, including anger and love, may be misdirected, the pent-up desire to act may take a wrong direction, but unconsidered assent in a substituted object amounts, psychologically, to a rudimentary Magic.

But, as Marett says (*The Threshold of Religion*, p. 29), in developed Magic the magician is dealing with a symbol, and he convinces himself that the desired effect, even though

it is enacted on the symbol, is projectively transmitted to the real object and the credulous victim passively accepts what is suggested as his fate. All should make an intensive study of Dr. Marett's wonderful book *The Threshold of Religion*, wherein at length our subject meets with more than usual careful consideration.

Professor Leuba[1] suggests three principles which are easily recognisable in magical performance. Actions once made may, in all likelihood, happen again, a success may be crowned with further success by repetition and a failure may still be a failure when further experiment is tried. A second principle is that of transmission of an effect from one object to another in sympathy. Concentration of mind in the operator and his follower would be necessary for the success of this sympathetic type. Thus a man wishing to destroy a foe would watch the roasting of an image fashioned like his enemy, and this would be supposed to effect what he desired. The third principle, that of will-effort, is brought into play when the magician exerts his will through spells, incantations and curses. I submit that this latter principle is actively at work in the world to-day and often the victim is evilly influenced if knowledge comes to him that such has been exerted against him.

Mimetic or Symbolic Magic is occult influence founded upon a likeness between objects. This has its adherents in modern days, for we still have those of unenlightened minds who, without earnest thought, believe that effect must follow cause, that like produces like and that a result can assuredly be obtained by imitation. Thus pictures or models of objects or persons are still made in order to gain an influence over them. We might mention in this connection such matters as the desire for good or ill of human beings, the increase or the destruction of plants and animals and the making of rain, all of which came within the province of symbolic Magic in early days.

We inquire next as to the personality and power of those

[1] *The Psychological Origin and the Nature of Religion* (Constable & Co., London).

who in primitive times practised, either as professionals or amateurs, the magical practices.

Sir James Frazer[1] is among those who believe that in the dominance of the professional magician lies the origin of kingship. This may be so, and as we have noted elsewhere, the priests of Religion often added kingship to their office, and this in some of the greater religions of the past. We have a modern example of this in the way that the kings of England are still prebendaries in name of the English Church, and they bear the old title of Defender of the Faith, which is a survival of old Papal appointment. But with reference to kingship being the outcome of magical practices, Frazer argues that "when the welfare of the tribe is supposed to depend on the performance of magical rites, the magician becomes a person of much influence and repute, and may readily acquire the rank and authority of a chief or king. The profession accordingly draws into its ranks some of the ablest and most ambitious men of the tribe, because it holds out to them a prospect of honour, wealth and power such as hardly any other career could offer. Whatever else he may have been the old king seems commonly to have been a magician."

This latter assertion, at any rate, goes against the belief held by Frazer and others that the magician is more likely to be successful if he is an impostor than if he is an honest man, for the king would already have power from his office and possibly needed nothing more than to enhance and stabilise what he possessed by the practice of Magic. We cannot doubt the existence of many magicians whose character and honesty were not of the highest order, and who stooped to employ questionable means to gain their ends, but undoubtedly the greater number of successful magicians actually possessed a magnetic power of the hypnotic order, and this made them able to exert a dominating personality over that of their followers. "It is an empirical fact," says Malinowski,[2] "that

[1] *The Golden Bough*, vol. 1, p. 48.
[2] *Science, Religion and Reality*, p. 76.

in all savage societies Magic and outstanding personality go hand in hand." I do not think it is sufficiently realised by some that just as some of the untoward events in the natural world have exercised, and, in fact, do exercise, an hypnotic spell on man, so men of great personality find increasing power over other men in their circle of disciples by means of hypnotic agency.

I have seen this exhibition of the spell at work, so that one who is hypnotised is for the time completely under the power of the magician. It seems to follow as a natural outcome that one hypnotist would contend with another for a superiority of such influence, and so failure to bring about a certain magical result would be attributed to the possession of a greater and more potent counter-spell, which would neutralise the effect of the former experiment. Therefore if one spell fails another is forthcoming.

The belief in magical spells is widespread in Religion in India, and the gods are thought to be subject to the sorcerers. It is believed, for instance, that the Hindu Trinity of Brahma, Vishna and Siva can be controlled by spells. Monier Williams, in his *Religious Thought and Life in India* (1883), pp. 211 et seq., and Frazer in *The Golden Bough*, vol. 1, p. 226, both refer to a saying which is universally known in that land, "The whole Universe is subject to the gods, the gods are subject to spells: the spells to the Brahmans: therefore the Brahmans are our gods." Dewar, in his *Magic and Grace*, p. 34, asserts that evidence goes to show that the gods were thought to use spells to constrain each other.

Now the primitive magician was a practical exponent of Art. Science, as far as he was concerned, was non-existent. I cannot think that we should expect to find that he was a primitive scientist, as Frazer suggests, for in his actions he did not stay to analyse any of the mental processes on which his actions were founded. He simply ignored these, even if he was capable of such examination, and went ahead with his practices. If one magical act failed, he said that someone else

must have worked against him, and so he had recourse to another. Practically every kind of Magic, and indeed Science also, could be performed by ordinary people if only they possessed the right formulae which concerned both words and ritual. As can be imagined, in course of time the stronger-minded of the race, who rose to be leaders of men, had an opportunity of becoming experts and specialists in Magic. Some were more successful than others, and these would oust those who failed.

Methods, beliefs, forms of incantation and other details were passed on to others, often their own children, and so eventually training centres were set up. There came into existence various grades of magical operators who were really skilful in their art, and some from their early days became hypnotists, wizards, sorcerers, medicine men and witches, according as the term fitted the special line of Magic the individual or class practised. These professionals were regarded as possessing great power and influence, and their views on all-important matters of life were sought and acted upon.

The presumed power to foresee into the future and to make prophetic utterances about coming events has always proved an attraction, and magicians who claimed such powers in the past, and who, in fact, still claim them to-day, rose and rise in the estimation of their clients to be dominant personalities, having tremendous influence over certain members of society with whom their pretensions carry weight. The more I study the subject of Magic, the more I disincline to the view so often expressed that Magic was humbug and that all practitioners were frauds. It is more reasonable, I am sure, to hold that many magicians of early times, at any rate, really and truly believed that they were endowed with supernatural powers, and these they felt bound to use in the interests of their fellow-men. At the same time the worker of Magic did much to create an atmosphere and to enhance his reputation, for, in common with all masters of ceremonies, ancient and modern, he found

it needful to put his spectators into a proper frame of mind for what was to follow.

The man who was considered to be a master of the magical art had in a higher degree than his fellows a sense of the science of cause and effect, though if it suited his purpose he was not very critical in their associations.

He could easily link up an effect with something that did not belong in reality to the cause. He would impress those who came to him to perform a certain action and promise a certain result. For instance, the eating of a poison berry would result in death. This was, of course, a true effect from a true cause, but if he said that to eat the heart of an enemy would bring strength to the eater, he was dealing with a false association.

We have said that Frazer traces Magic as a whole to a fictitious idea of the significance of cause, namely, that like produces like, that there is something in cause which resembles the effect, and that things closely related to each other must affect each other. We call the system of cause and effect in the mind of primitive man Fetish. This is found to be unsatisfactory from our point of view, by reason of its unsympathetic and uncritical nature, but without doubt the varied experiments, successful and unsuccessful, were used as lessons to teach and correct as experience was built up.

In an age of fear, the greater minds, who, whilst they shared the dread and the imagination of the race, were more eager to advance than the rest, became advisers, leaders and commanders, and their assertions respecting what was propitious and what was harmful, what was an augur of evil and what would produce good would be accepted, and so the Medicine Man came into being. He became the authority for the interpretations of dreams, the judge of actions, and he controlled the incantations, the blessings and the curses which were supposed to bring about prosperity or retard it. Savage man was a mystic, and he did not deal with real values. Marett quotes the case of the Australian greybeard who wanders about the

country for days carrying in his hand one of the sacred bull-roarers, and "singing" the grass so that it may be persuaded to grow. This operation is, of course, purely symbolic, and, says Marett,[1] whatever its influence on the grass, had the more immediate and variable effect of making the operator feel "full of virtue," a spiritual condition so prized for its uplifting quality that the older men were wont to make the acquisition of such experiences the chief interest of their lives. We can readily imagine how the spectators of such actions must have been impressed, and that in itself would have promoted physical energy to work on in hope, tending the grass and helping its growth, backed by the ritual they had watched.

The undeveloped mind of early man urged him on to the performance of many crude and to us senseless actions, wherein spectacular ritual and excitement played an important part. Emotion was produced and thrills encouraged by movement, sight and sound, wherein the madness of the savage dance, the beating of drums and the hideous mask all acted their part in making an appeal which often had tremendous visible power but little real value in producing desired results.

One of the most common actions in Magic was the attempt by the medicine man to produce rain. When this was needed for the production of the crops, the medicine man would climb a tree and pour water on to the ground, or he would throw water upwards into the air. This was possibly to give a hint to the sky as to man's needs. If rain fell subsequently, as it frequently did, the rain-maker would achieve notoriety and be classed among the wonderful men of his day. We find that such Magic as was attempted of old with regard to rain finds a certain kind of parallel in the way in which sailors still whistle for a breeze when their ship is becalmed.

If a man had a grudge against another and desired to injure him, he was told to procure one of his finger-nails, or anything belonging to his body, and to burn or bury this or utter incantations over it, and then some evil would overtake the owner.

[1] *The Threshold of Religion.*

We are not unfamiliar with the old witch of recent times who for a consideration would fashion a wax effigy of the enemy of her customer, and then thrust a long pin in the supposed region of the heart, or else slowly burn the effigy in the fire. Many have gone away confident that by such action injury or death would be the portion of their enemy.

Some investigations recently made in Paris have been said to reveal the fact that the sensitiveness of a man may be transferred to a glass of water, and if a finger is then plunged into the water so as to stir it up, the man shudders as if he were touched, and acute pain is felt by him. This is considered to be, after all, but a modern translation of the old magical legend of the wax effigy made in the likeness of a victim for his destruction. And if it is possible to transfer the sensitiveness of a man to a glass of water, I cannot see why it cannot as easily be transferred to a wax effigy. Then again, if he experiences torture by touching the water, he certainly could feel pain if he knew that hot pins were being thrust into a wax image supposed to be representing him.

Old legends die hard, and in this recent pronouncement an old custom invented in an age of ignorance is explained in a scientific period. May we not, in the face of this, reasonably urge that witchcraft was an actual and standing fact in the Middle Ages and at other times? Perhaps its seemingly miraculous and demoniac character was simply to be accounted for by some knowledge of obscure natural laws known only to the elect. This idea may be carried on probably to the best-attested marvels of spiritualism, where when a more adequate knowledge of natural law is understood the miracle may lie within nature and not outside it.

The theory was that if you were acquainted with magical arts, events could be influenced and dominated by your own personal desires, and therein is the fundamental difference between Magic and Religion. The attitude assumed by the magician is that of one who believes he is master of the situation, who can dominate and control happenings, whilst the religious

man depends on God for domination and control. Magic seeks to obtain results for a man's own advantage, it is individualistic in its purpose.

We to-day in our advances in scientific research can explain many actions on scientific principles, says James Braid (in his *Magic, Witchcraft, etc.*), which in former days were looked upon as the results of Magic and Witchcraft. When to these are added the peculiar manifestations of nervous diseases, and the power of imagination, sympathy, imitation, predominant ideas, easy credulity, fixed attention, habit and suggestion in all its varying forms, in changing or modifying mental and physical phenomena in many individuals, the whole of the well-ascertained miracles of Magic, etc., become level to our apprehensions, and admit of explanation without violating any of the recognised laws of physiology and psychology.

The power of suggestion was always found to be a valuable asset in the performance of Magic, and when this was combined with hypnotism many seemingly marvellous effects were possible. It can be traced that hypnosis is really the master-key which unlocks the door of Magic, both ancient and modern. Our age has the information to hand concerning the arts practised by Mesmer.[1] By making passes down a patient's arms to the finger-tips and touching the seat of an ache or pain with his fingers, and the palms of his hands along the direction of the nerves, Mesmer could induce hypnosis. It was generally believed that by this and other similar processes some mysterious fluid passed from the operator to the patient to cause this phenomenon. When hypnosis was developed in medical practice, it was said that a fluid termed "od," or "odyllic force," the property of certain inanimate objects, such as metals, crystals and magnets, as well as human beings, was transmitted to the patient to produce hypnotic results.

But hypnotism has had many practitioners who were not honest in their methods. Some years ago in London a woman

[1] Dewar, *Magic and Grace*, p. 1.

hypnotist pretended that the transmission of fluid influence could be discerned by members of her audience simply by contact with her hand. Investigation resulted in the discovery that in her performance the woman always stepped on to a certain part of the stage and that a current of electricity was thereby set free which thrilled both the supposed hypnotist and her patients. I quote this because James Braid began by asserting that hypnotic phenomena were either physically caused or else they were the result of deliberate fraud. Eventually he taught that such phenomena were primarily psychic in origin, and he showed that by suggesting that his portmanteau key was endowed with mysterious mesmeric power, he could hypnotise his patients if they fixed their undivided attention upon it.[1]

The unconsidered opinion often expressed that hypnotism is naturally evil and therefore to be disregarded at all times is, I maintain, wrong, and I venture to quote my own experience as evidence that hypnotic suggestion can be employed for the purposes of doing good. One night I visited a man who was supposed to be dying. He certainly was very ill as his mental anguish was terrible to behold, and his shrieks were painful to hear. Around his bed stood a number of hysterical women, whose presence accelerated his distress.

After talking to the women and demanding their personal control, I spoke firmly to the man, then, gripping his wrists with my left hand, I placed my right hand on his forehead whilst fixing his gaze with my own. Gradually his paroxysms ceased, a relaxing of his muscles followed, and he sank down on to the bed. Sleep came, and after a long and restful repose the man's recovery became certain. Beyond the influence exerted I prayed, both silently and aloud, also impressing upon the women that their help in this direction was valuable.

Two cases of failure which came within my experience convinced me that not everyone can be hypnotised or is capable of receiving suggestion. One man resisted my effort

[1] See Dewar, *Magic and Grace*, p. 2.

to control him by my will-power, cursed me, and would have struck me. Another broke the spell which was working on him by turning his eyes to the wall and shouting loudly. Some will call to mind the words of Dr. Hadfield, when, in defining suggestion, he says: "Suggestion is the process by which ideas are introduced into the mind of a subject without being submitted to his critical judgment, and the effect of any suggestion depends upon its evading the critical judgment."

It is quite possible, and I have proved it, to nullify the effect of suggestion and hypnotic influence by breaking the spell which is being exerted and exercising personal will-power. When this is done subjection of will is impossible. The casting of the spell was always an integral part of most magical acts, and this was exerted either by incantations or manual acts or by a combination of both. A trustful credulity in the magician's power having been suggested and accepted, his mysterious ritual acts were deemed to be wonderful in having influence on the unseen powers.

I have known many who will not admit that hypnotism is a real phenomenon in life, but it is undoubtedly so. It is virtually mesmerism under a more imposing name. Just as chemistry arose from alchemy and astronomy from astrology, so hypnotism had its origin in mesmerism. It is a real force, able to pass a scientific scrutiny, if such be applied to it. Like many another force in the world hypnotism can be applied to both good and evil purposes. Medical practitioners have used it to good effect in the treatment and cure of depression and all kinds of morbid ailments, as also in cases of drunkenness. If the doctor be a strong-willed man he uses his will-power to cultivate in the patient a hatred of strong drink, or to sow strong and healthy seeds of hope where there is despair. Thus hypnotism and suggestion work successfully together. Much of what we term "fascination" or "magnetic charm" which great men, and particularly orators and leaders of men exercise over their followers, is a species of hypnotism.

It can be imagined that such a power in the hands of a bad,

unscrupulous man constitutes a terrible social peril, and can be used for the purposes of crime. But whenever magic is associated with hypnotic suggestion, it is not when medically employed of an evil order, for many cases of functional disorders have recovered under suggestive treatment after other methods have utterly failed. There are some disorders where the use of drugs is of no avail, and here comes the opportunity for the hypnotist doctor to step in and exercise his gift in a beneficent way. There is again a real spiritual healing on the part of religious teachers with certain gifts, exercised suggestively and persuasively, but there are also fraudulent and purely magical acts and pretended miracles of healing where all the old-time superstitions are employed and often for pecuniary gain. Whatever virtue there is in Christian healing, using New Testament suggestions as to methods, there cannot be any commendation of those specious acts performed by mere jugglers with pseudo-science.

Yet it can well be imagined that especially in primitive times, when a magician projected his imperative will, his followers became his slaves, fascination and fear in them leading to a submissive expectancy. Regarding Magic as a false science and a fallacious guide of conduct, it is difficult to understand how mankind, except in really ignorant times, was ever persuaded to think that either by imitative Magic or contagious Magic the powers of inanimate nature could be regulated or harnessed to bring about certain issues. Yet in theory we can see how Magic made its appeal, for it claimed to apply, mistakenly I think, the very simplest and most elementary processes of the mind, the association of ideas by virtue of resemblance or contiguity, to a practical outcome in the life of man.

Now, making every possible allowance for man's immediate needs, knowing full well how inexperienced he must have been, especially in primitive times, as to the workings of natural laws, we cannot but be constrained to admit that large numbers of magical acts were both impudent and presumptuous attempts

to deal with and direct, either for good or evil, what can only be controlled and ordered by God Himself. I commend this statement to the consideration of the believers in and exponents of modern Magic. To establish a working connection between supernatural agencies and physical objects, so that by means of an outward demonstration the former is induced to act upon the latter, is, as far as Religion understands it, the sole prerogative of Deity; and it has been a matter of experience, but first of all laid down by Divine Revelation, that if man desires and seeks to bring about any such connection, he must, in humble submission, bring his will into line with God's ordained plans and promises.

Thus it is seen that the magical mode of behaviour made a tremendous appeal to the experimental impulse in man, and here again, in a greater or lesser degree, this coercive behaviour has survived all the attacks and exposures which have been directed against it down the ages. It is to-day an absorbing interest to many in all ranks of society in almost every part of the globe, and its mysteries attract and compel the study of its sporting chances where the more certain conclusions of Religion fail to find acceptance.

I am of opinion that the danger of modern Magic lies in the fact that it is subtle and insinuating, and, as it touches every phase of life, it often takes the place, with, of course, unsatisfactory results, of true Religion. How it first originated and when no one knows; but I think we may fairly assume that it manifested itself alongside of Religion in primitive times. Man desired at all costs to establish a connection for his own advantage with the supernatural. The forces of nature were, he discovered, powerful and beyond his control.

Being of a practical turn of mind, he began to experiment with both Magic and Religion, desiring to obtain favour and beneficial results from his pursuit of each or both of them. The relationship between the two cannot be easily defined, but modern times seem to produce those who can find a connection between them. It is significant to discover, I think,

that whenever degeneration of religious interests has taken place, Magic has gathered strength, and, on the other hand, when magical influence has declined, the practice of Religion has increased.

This, if it is truly stated, and I think it is, goes to prove the non-satisfying character of Magic when a real and deeply rooted conviction in Religion is evident. Frazer says that it was "the recognition of the vanity of Magic that led men to adopt the religious attitude." This idea seems to imply an unworthy motive, and so naturally does not meet with general acceptance. Probably Magic and Religion were conceived of contemporaneously, and therefore some were attracted by the former and others by the latter.

It is said that man wished for commerce, to use a modern term, with the supernatural in order that life should be progressively comfortable, and that the two ways of communication with the powers behind the material being apparently available, he made experiments sometimes with one and sometimes with the other, though there is no evidence that the one ever developed into the other. Let us note that the psychology of Magic and Religion differs materially, and it can be summed up briefly as follows: Religion seeks the supernatural in order that a right relationship should be established towards it, and Magic desires to compel the attitude of the supernatural to work in the interests of man. Dr. Marett suggests that the primordial category of Religion consists in the notion of Power rather than in the notion of Spirit. As to Magic, which likewise participates in the notion of Power, he maintains that there is present in Religion, even at this stage, but absent in Magic, the saving grace of Humility. He affirms that "Magic, though distinct, has something in common with Religion, in that interpenetration and transfusion are possible between them."[1]

Further, the magical conception of the supernatural is that of a power more hostile than friendly to man, while, as Water-

[1] *The Threshold of Religion*, p. 30.

house put it, the religious attitude presupposes the friendliness of the power, provided that man can bring about a right relationship with it.

I imagine that in this statement lies the secret why, generally speaking, Religion has triumphed over Magic, for Religion has certainly produced the more satisfying and permanent reactions. There has almost always been, and we see it in full measure in this our day, a true personal religion, a deep sense of the obligation of belief and practice which produces a beneficial result in the hearts and lives of worshippers, a sense of touch with and a fellowship with the supernatural; a conviction that he who is religious has in time of need a certainty of obtaining help, support and comfort. Magic is quite incapable of furnishing anything of this nature, and it has always, when tested, been inadequate to meet the cravings of man's nature. It is, after all, only a pretended art, claiming to call into action supernatural agencies or powers in order to produce miraculous effects or avert natural evils.

The wonder is that it is still so widely practised among rude pagan nations, but it is more startling to discover that large numbers of people among civilised races profess it and practise it. Perhaps this is so because man is often more attracted by the spectacular than the inward and private influence brought about by Religion. The rites of Magic can be witnessed, its incantations heard, and the explanations as to the means employed to bring about controls over nature make an appeal to the daring and enterprising side of man's nature.

Man has wonderful capacities, and he is up to a point permitted to exercise freedom, both in faith and practice, but the sphere of his earthly life is still controlled by God. This may not always be apparent, but it is nevertheless true. The whole of the Divine dealings with man are along sacramental lines, and not those suggested by Magic; and so any attempt man makes to compel results in any other way is unwarranted and displeasing to the Author and Giver of his life. We cannot deny the fact that God always regards the

unbroken unity between the inward and the outward in man's personality because He made it so, and this was insisted upon by the words and work on earth of the Incarnate Son of God. If man, knowing this, ignores it, and seeks to arrogate to himself powers which cannot belong to him, and to act independently of God and along other lines, he is manifestly deserving of censure.

So in the history of Magic, whether it appeared to succeed or not, there can never have been any real subjugation of the invisible and spiritual powers to the will and dictation of man, and when anti-deistic agency has been employed and has seemed to be in command for the time, this may be so because God is not for ever interposing His will or signifying His displeasure. Reflecting on the origin of man, his gropings in the dark, his experiments and gradually accumulating experience, we cannot but feel that because man felt that he was in some way in sympathetic contact with invisible mysterious forces, he tried out the best thing he could conceive at the moment. But it was a false sense which man cultivated when he thought that he contained within himself supernormal powers, and that by Magic he could wield and control them for his earthly advantage at his will and when he so desired.

I feel confident that it is correct to say that Magic never really originated, and that there cannot be said to be a time in man's existence when in some shape or form it was not in evidence. When the origin, nature and requirements of man on earth are brought under review as to their respective calls for attention, we should not be surprised to discover that Magic was conceived of, believed in and extensively practised. For man in primitive times was essentially a believer in mysterious forces which seemed to be around him on all hands. He paid great attention to their power, and where he thought such power affected him adversely he sought means whereby he might counteract and overcome this influence.

Thus Magic became a going concern in life until eventually

its operation was concerned with every phase of existence and progress. It became an inevitable mode of the behaviour of man, simply because it was the best thing man could think of to turn to for assistance at the moment in dealing with great and pressing problems. But, as we can well imagine, knowing what we do about the good and evil in the world, much that at first was a purely natural attempt to cope with mysterious adverse forces came in the long run to have evil issues. And those who in modern times deny the presence of evil in the world because they say that as God is all good, there cannot be wicked spirits in the Universe, should make a serious study of the elaborate schemings and practices of Magic on its malevolent and not its beneficent side, for a complete answer in the negative will be found to their contention.

Whatever tolerance we may feel with respect to the intentions and activities of Magic, which was designed to help and prosper the life of man, especially in times of ignorance and inexperience, we cannot but regard the performances of the Black Art or Black Magic with regret and repugnance. It is allowed that much of the magical art practised of old had the avowed desire to bring influence to bear on unseen powers, to the end that man could obtain and enjoy more of the fruits of the earth, for if the devastation caused by tempests and drought occasioned by lack of rain could be averted, more prosperity could be reckoned on, but Black Magic seems at all times to have as its object some deadly or malign purpose, and its deliberate intention was often to work injury to mankind and property, and death, or ruin, despair and destruction.

And when practices of Black Art were being arranged for, all the cunning and diabolical tendencies of man were given free and unrestricted play in order that failure should be impossible. We are often reminded that man was made an upright being, and we like to think that he is such in character and conduct as in stature. But when he began to seek out many inventions, there came declension of character oftentimes, so that many could be said to answer to the description furnished

by St. Paul when he met those "who professed themselves to be wise, but who became fools, who changed the glory of the incorruptible God into an image like to corruptible man, and to birds, four-footed beasts, and creeping things."

It is this terrible indictment, borne out by certain records of the remote past, and testified to by historical instances in more recent days, which makes honest and upright people likely to hesitate before excusing any magical practice, for it can be proved that in Black Magic there were those who actually put the devil or many demons in the place of God, worshipping and invoking the aid of the powers of darkness and death, instead of those relating to light and life.

What is known as the Diffusionist School has traced back the origin of Magic to the desire of primitive man to find "Givers of Life," but if this is acknowledged, it is difficult to visualise how "Givers of Life" came to be employed for death-working purposes as in Black Magic.[1]

This leads us to the conclusion that Magic as such cannot be classified as definitely good or bad, but that it can have intentions either way, and its employment as one or the other depended on the will of the magician and the desire of his clients for its expression.

I do not feel inclined to say off-hand that Magic includes all bad ways of dealing with the supernatural, for some of man's bad ways lie quite outside its domain, nor am I prepared to assert that Religion includes all good ways of compassing this end. The story of the ages refutes such a sweeping assertion, but I agree with those who say that all witchcraft is evil, and it is remarkable that the wizard is both hated and feared. When it is remembered that the religions of races which are of low culture depend for existence and progress on the ability of witch-doctors to defeat the witchcraft of others by counter-sorcery, the outlook is a serious one. The practising wizards and witches are believed to have the power to seize man's soul or vital principle, and this soul has a multiple form, con-

[1] Dewar, *Magic and Grace*, p. 23.

nected with blood, breath, with the vital heat of the body, with man's shadow and his name. It is said that the soul beats in the heart and shines in the eyes.

Dreaming is the nightly visit by other souls or the paying of visits to them. A witch-doctor can for a consideration safeguard a life from ordinary danger by depositing the soul in a tree. If the tree should be cut, the man dies, and if more powerful magic brings harm to the man in spite of the witch-doctor's action for preservation, the tree will dry up and die also.

As we are now going to think particularly of the activities of Black Magic and its very intimate associate, Witchcraft, it may be useful to state who they were who presided over its operations and practised its rites and ceremonies. In ordinary Magic, it was held that anyone who professed a knowledge of magical ritual could cast a spell successfully, and if he had a following, his magic would be popular without any specified connection with unseen spiritual forces; but in the Black Art there was greater restriction, for if it was desired to pronounce a curse on the head of an individual or family, no ordinary member of society was permitted to utter the incantations unless he was in actual touch with a demon.

The workers of Black Magic were held to be possessed of wonderful and mysterious influence by reason of this connection. We know how men and women who are possessed of dominant personalities are singled out from their fellows to be centres of persuasion and influence. This has been so right from man's earliest days, and must always be so. If those who are reputed to be leaders are evil in life, conduct and intentions, it can be seen that the Black Magical Art will prosper in their hands, particularly among the submissive and weaker orders of mankind, of which nature seems to have provided so many. Dr. Malinowski has said that it is an empirical fact that "in all savage societies magic and outstanding personality go hand in hand."[1] May we not add to this

[1] *Science, Religion and Reality*, p. 76.

that among both savage and civilised peoples as we know them to-day, it is still true. Then again, there were those whose physical make-up helped them considerably in persuading their fellows that they possessed valuable powers. One of the most weighty influences exercised by hypnotic agency was what is known as the "Evil Eye." The faculty of this was natural in some men and women, and their baneful look was unconsciously exerted. If, quite naturally, their eye or eyes threw out *radios perniciosos*, a mesmeric power was likely to be exerted on the nervous system of an intended victim, and the practice of this was carried out with malignant intention and direful consequences.

Those who could be termed the professional exponents of Black Art in former days were known by specific names agreeable to the department of the art they represented. Now witchcraft in its restricted sense has come to refer to the activities of women sorceresses, but the term sorcery is one of general application which covers the doings of both men and women. A wizard is a member of a primitive mystical society, and is a kind of male witch, trained in the use of crafty magical powers. Wizards were credited with the possession of secret treaties with the devil, and so their use of spells, charms and magical devices were for purposes of evil. Their evil league was considered to impart a measure of control over demons, spirits and ghosts in the interests of those who employed them. The practice of necromancy was exercised by those who were popularly believed to have special communication with the dead.

It is conceivable that in an age of terror and paralysing fear that man would care but little what power it was that, being invoked, worked in his interests. The horror of an earthquake, with its accompanying measure of destruction and loss of life and property, the unmerciful force of the thunderstorm, and many other constantly occurring phenomena of a resistless and awe-inspiring order, must have imposed, in varying degrees, a source of hypnotic influence on primitive man,

and therefore these came to be believed to be inspired by cunning unseen wizards whose powers were akin to those magicians who could be met with in the course of everyday life. Consequently, if the control of such mysterious phenomena were at all possible, it could only be achieved by a battle of wits between rival hypnotists, in order that the visible might triumph over the invisible.

Of course, it could not be expected that every spell could be successful. But when failure became evident, it was invariably contended that defeat was due to the existence and exertion of a more powerful counter-spell. Dr. Malinowski contends that in an analysis of any act of witchcraft the ritual centres round the utterance of the spell,[1] and he outlines what he considers to be the three typical elements associated with belief in magical efficiency.

Thus there will come first of all an imitation of natural sounds, such as the whistling of the wind and the roar of the waves of the sea. This will be followed up by the declaration in plain terms of the aim and purpose of the proposed magical act, and this forms the invocation and statement of command. At this juncture the sorcerer will outline in detail all the symptoms of the ill or disease he wishes to inflict upon his victim. In the third place, in almost every spell an element is introduced which cannot be interpreted by any ritual. It is the justification for the spell which is being used, and that is attributed to certain mythical ancestors.

The tremendous influence and powerful ascendancy obtained over ordinary men and women by the professor of Black Magic can be readily imagined. Take the case of one who in his hatred is desirous of wreaking vengeance on another, but who feels that in order to be successful he must employ an intermediary. He himself is under the sway of impotent fury and completely dominated by thwarted animosity. The enlistment, at a price, of the services of one who is reputed to have occult or demoniac influence makes him feel confident that his own

[1] *Science, Religion and Reality*, p. 68.

clenching of the fists, his violent denunciation and his muttered imprecations against his enemy, feeble and insufficient as they may be in themselves, are taken up and made invincible if the weight of the professor of evil powers is added to them. Thus the acknowledged sorcerer gains reputation and more customers.

Dr. Marett[1] has drawn attention to the fact of the reality in the primitive mind of results which are obtained by the exercise of the symbolic act. If, for instance, as a symbolism of wrath, a savage brandished his spear, or shook his clenched fist, at the same time uttering a desire for the descent of evil on a foe, there is, he says, a real projectiveness. For the object of such hatred to witness what is being done often produces such a mental distress that symbolical torture is brought about. The evil desire of his enemy, as we say, gets on his nerves, he is apt to be really tortured and may eventually die.

The connecting link between the curser and the cursed is forged by suggestion. A fairly recent example of the power of suggestion, exercised by some who would have been horrified if it had been asserted that they were practising Black Magic, occurred in one of our English Universities. An undergraduate had transgressed a student law and was given a mock trial before his compatriots. In a semi-darkened room, the judge and jury, clad in robes and masks, sat in state. The prisoner was adjudged guilty and sentenced to be beheaded. An executioner with a drawn sword stood before an improvised headman's block. Blindfolded and bound, and his neck bared, he knelt to receive the fatal stroke of the sword. Instead of which, at the word of command, a wet handkerchief was switched across his bare neck. Lights having been turned on, and the whole court shrieking with laughter, the victim was released, only to find that he was dead. He had interpreted the sentence of decapitation literally, and had succumbed to the power of suggestion.

This incident serves to show that modern man is one with

[1] *The Threshold of Religion*, p. 50.

primitive man in such matters, and the practical joker may become the destroyer of physical life under certain conditions.

Black Magic is a particularly repulsive form of man's behaviour when its practice involves the use of parts of the human body or of some matters which have been connected with man. To encompass the death of another, one elaborate but senseless ritual formula is as follows: The magician collects some of the victim's spittle, mingles it with dust, and places it in a tube made from a poisonous plant, together with seven earth worms. The whole is then beaten into a paste, splinters of a tree blasted by lightning being added. The tube is then buried with seven yellow stones at the foot of a tree which has been struck by lightning, and a fire kindled at the spot.

The values of the details employed are worth noting. The worms are supposed to feed on the victim's soul, which is said to turn blue when the charm works. The yellow stones are the emblem of trouble, and the trees struck by lightning are powerful agents in magical procedure. The magician fasts until the seven days of potency of the charm are passed, and he has an anxious time, for if the spell does not work, the intended victim survives, and both employer and employed may incur serious consequences as a result of failure. I quote this ridiculous procedure with a purpose. The Black Art is not defunct even in this highly cultured and enlightened age, and matters which parallel this story still find favour behind the scenes among those who ought to feel disgust at such ritual.

But what appears to me to be so regretful in Black Magic is the fact that we are dealing with a pseudo-religious organisation, which regards the magical act as inadequate without worshipful acknowledgment of a deity other than God. This bespeaks an unholy alliance, for it attracts the magically inclined and the unstable among the religiously persuaded alike, leading both astray from the progress of truth and happiness.

One form of Black Art which has had a long history is necromancy, which is a method of divination through conjuring the spirits of the departed. This was definitely associated with

Evil Magic in the Middle Ages, and included in its operations all kinds of sorcery. Necromancy was widely practised by practically all primitive races and until recent days many civilised peoples in Europe were convinced that it had certain values, and used it. It was this feature of Magic which was vetoed by the Mosaic Law, but the ban on it was secretly disobeyed, and so Saul in the Old Testament was able to employ the Witch of Endor to invoke the spirit of Samuel the Prophet for him.

Necromancy has a place in the classical literature of both Greece and Rome and it is known that it was a practice of the Homeric Greeks. The Early Christian Church was very strong in its denunciation of what was considered to be alien to the best interests of Christianity and dishonourable to God. The ceremonies connected with this art were elaborate and manifold. But everywhere they were subject to whatever was conceived to be the nature and location of the gods. Many of the departed spirits of men were considered to be gods, so it is not remarkable to find that necromancy often became connected with the sacred oracles.

Once upon a time witchcraft had all the essentials of a well-organised and complete religious organisation, ruled over and practised by an order of priests. While, of course, it was pseudo-religious, there were carefully planned rites and ceremonies which were revived and remodelled as was found necessary in succeeding ages. Popular fancies, changing ideas and man's advancing experience always influence conduct and outlook on life, and so in Magic fundamental changes were constantly necessary. As an instance of this we find that the ritual of witchcraft before the fourth century was decidedly pagan in character, while for centuries after it combined elements which were both pagan and Christian. It seems dreadful to contemplate, but it is nevertheless true to say that oftentimes a state of rivalry between Witchcraft and Christianity existed, and each section strove long and resolutely for the mastery.

While Christians prayed for aid from saints and angels, the witches invoked assistance from the powers of darkness. Witchcraft gained the ascendancy in periods of ignorance, fear and wonder, and from admitted associations we can see how religious people regarded witches as the servants of the devil for whom they worked. It is fairly certain that many exponents of the Black Art swore allegiance to the devil, and as a natural outcome they renounced the Christian's God, protesting against the theories regarding His power and willingness to help man. It was customary in their ritual to chant the Lord's Prayer backwards. When the cause of Christ triumphed, the pagan temples were put to Christian uses, and numbers of the professors of witchcraft claimed conversion. When such recanted again, as they often did, they took with them the most popular features of the Christian faith. Thus they kept the Sabbath, practised dedication and the Sacraments and had a Baptistry. At services there were twelve witches and a chief, a burlesque of the meetings of Our Lord and His Twelve Apostles. That their purpose was evil is proved by the reversal of God's commandments, as in the book known as The Wicked Bible, where "Thou shalt not commit adultery" is altered to "Thou shalt."

It happens sometimes that great nations, as a matter of policy, do not condemn evil practices within their territories. The devil-worshippers or Yezidis of Northern Iraq worship Satan, whose name they must not speak, but whose image is represented by the form of a bronze peacock. The peacocks are carried from village to village for the adoration of the people and bring revenue to the bearers. A struggle is being waged at the present time for the leadership of this sect and the authority to carry the peacock.

When the Turks had rule over these Yezidis they ill-treated them, but under British governance their lot is more tolerable. But, says a recent report, there is supposed to be oil in this Sinjar district, and the French, who for administrative purposes have permitted the British ever since the war to include this

district within their sphere, have recently insisted on this section of devil-worshippers remaining within the boundaries of Syria.

J. Wickwar, in his book *Witchcraft and the Black Art*, details the performances of witches in England. Their Magic comprised the casting of spells, overlooking with the Evil Eye, keeping a form of the Sabbath Day, practising divination, and pretending to exercise supernatural power. He speaks of the alarm of the Church in the seventh century at the progress of Black Magic, so that Archbishop Theodore issued solemn and emphatic declarations against the people taking part in the offerings of sacrifices to devils, the eating of food in heathen temples and feasts in abominable places of the heathens. No one was permitted after this edict to dress in the skin of a wild animal, or to go about as a stag or a bull, under a penalty of three years' penance. Coming nearer to our own times, history abounds with details of trials, convictions and sentences, sometimes just and well-deserved, and at other times unjustly conducted, and imposed on those who were suspected of sorcery and witchcraft.

The Black Art is, sad to relate, still being practised, and its hold on human credulity is often revealed from the secret places of its performances. This fact provides a direct negative to the assertions, seriously made, in an interesting and fascinating book by Arturo Graf, entitled *The Story of the Devil.* This work has been translated from the Italian by Edward Noble Stone. The comforting statement is therein made that "Science has killed the devil." However true this may be in theory, we must regretfully admit that in the life and activities of mankind the devil shows that he is very much alive. In the book it is elaborately worked out as to what man has lost and what he has gained from the death of the devil at the hands of Science. When we contemplate the terrible conceptions of power which our ancestors had of the arch-enemy of mankind, and of their ceaseless warfare against him and his agents, we could wish with all our hearts that Arturo Graf's

assertion was accurate in actuality and not only in theory. This great story-book gives many instances of the effects produced by the long-drawn-out conflict with the host of Evil, so much so that it seems remarkable that any beauty, happiness or progress could exist in times so overcast by monstrous and awful clouds of fear. While we are convinced that one day God and goodness will prevail over the devil and evil, it is evident that that day has not yet dawned. When it arrives, there will be no room for Witchcraft or Black Magic.

Until such time comes mankind in part will always be under the sway of evil influences such as are outlined in the programme we have been reading about.

And if St. Paul spoke plainly to the Ephesian Church on the matter, his words come to us as describing the fight all true men are waging for goodness and God. You will remember the passage in Ephesians vi. 12: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places."

CHAPTER X

MODERN MAGICAL PRACTICES

"Within the recesses of the mind, the old ideas live on, and they never fail to express themselves in a variety of ways at some time or another of life's many phases. If it were not so, and if we were not a people steeped in superstitious belief, how is it that to-day so many people wear amulets and lucky charms in the shape of black cats, lucky pigs, swastikas, and numerous other relics of a barbarous past?"

J. W. WICKWAR, *Witchcraft and the Black Art*, p. 302

A short time ago a popular lecturer stated in the course of his remarks that Magic, and especially Black Magic, had almost ceased to exist, being deemed by our matter-of-fact age to be ridiculous and lacking in appeal to enlightened and savage peoples alike. This statement, according to a mass of evidence to hand, is unfortunately incorrect and misleading.

I venture to assert, surrounded by unquestionable testimony which lies before me, that, since the Great War, magical practices have greatly revived, and that secretly, if not openly before the world, great evils are being wrought on men, women and little children by unscrupulous exponents of both Black and White Magic.

All the old notions of the propitiation of fate and the invitation to fortune, ignorance of the ways of nature, irrational fear and an undefined trust in certain dominant beings who profess to have an inside knowledge by which they can command results in unorthodox ways, lie at the root of the success of the superstitious behaviour of those who feel a need for assistance to lighten the burden of life.

Modern man has by no means risen superior to the fascinations of Magic even when he would disclaim all connection with the actual art, and to-day as of old, in non-scientific minds, belief is not discouraged by failure. Pet superstitions survive and these are handed on from generation to generation.

To "touch wood" is to encourage good luck. To cast doubts upon the success of an enterprise is thought by some to cause an evil spell to rest upon it. To pass under a ladder again is regarded as indicative of an inducement for bad luck to visit the individual concerned.

It is considered unlucky to light three cigarettes with one match. I remember a cavalryman doing this in bravado during the war. The remembrance of the prohibition must have affected him, because the next day he fell off his horse. Horse-shoes nailed over a door in a certain way are considered to bring good fortune, and the moon is supposed to affect the fertility, or otherwise, of the crops. Many women hold that maternal impressions influence the unborn child in many ways, even to the extent of producing fundamental changes in the physical structure. There is in this theory a relationship to sympathetic and mimetic Magic.

The most extraordinary significance is attached to the number thirteen, and many cases are quoted where evil is expected when that number dine together. The superstition is supposed to have originated from the fact that at the Last Supper Judas Iscariot was the thirteenth man. Believers in bad luck and evil happenings connected with the number thirteen have been encouraged in their contention by the tragic death of President Doumer. He was the thirteenth President of the French Republic, was elected on May 13th and died thirteen hours after he was foully wounded by the assassin. These thirteens are of course pure coincidence, but they are remarkable for all that.

In addition to all this there is a much darker side, where, as we shall see, the doctrine of devils is believed in, and which issues in untold suffering, mutilation and death, ofttimes of perfectly innocent and unsuspecting victims. From such generalities let us descend to certain concrete cases. Here is a letter from South Wales detailing the case of a mother and two children under the influence of a witch for five years. The witch ill-wished the mother, and she has been in bad health

ever since. She tells me she has wasted away to skin and bone, doctors cannot help her, she cannot go outdoors, and all her friends have deserted her. The children are feeling the effects of the curse, and the home has been broken up.

A Leicester letter describes the case of an elderly woman who has been a spiritualist. She says she is under demoniacal influence, and at one time influenced others in the same way. Once, after prayer, the demon left her but subsequently it returned with others. In spite of help and advice the victim grows steadily worse, she has abandoned hope and fears the horrors of hell. Another correspondent from London describes the evil influence of a so-called medium who, by vile suggestions, destroyed the companionship of a dear friend. The person was dominated by one who, with his Chinese assistant, forced a separation from all former associates, and instilled in her a bitter hatred against them. The propaganda carried on by these two men is distinctly anti-Christian, but they have a large following of women who support them.

Dr. Marett quotes a case from Guernsey, where a witch nearly drove another woman to suicide by her supposed incantations. First, the cattle perished mysteriously, and then the owner's death was prophesied if she did not buy release from the prophet. The house became full of devils. So powders had to be bought and buried in the garden at the four points of the compass; then a metal box "full of devils" was obtained and carried about, presumably to neutralise the circumambient devils, and finally a dance was prescribed. The patient, however, in spite of everything, grew worse instead of better, and took to her bed, a nervous wreck. Even after a visit to the police she was still witch-ridden.

A few years ago an English traveller related an experience he had in the South of Ireland where, at breakfast, a servant burst into the room with the news that a dairymaid had found some pishogue upon the dairy floor. This is a white or yellowish fungus, made at the dead of night, after a solemn incantation of the devil, according to a secret rite handed down from

generation to generation. The master of the house quieted the maid, and said that when he had destroyed the fungus nothing could happen. But, secretly, he told the Englishman that he might expect bad luck with his dairy because it had been cursed.

There is still a widespread belief in the agency of dreams in the conveying of warnings and the news of future events. It is quite common to find that women in particular have in their possession a dream book wherein is supposed information regarding every kind of dream possible. Even those who openly state that the interpretation of dreams is mere amusement often secretly fear that there is something which lies behind their dreams and visions which is a powerful influence over their fate. Unfortunately there are cases from time to time when a vision of the night exercises such a powerful influence that a man or woman commits suicide, or if not that, they make their own life and that of their friends profoundly wretched by their forebodings.

From time to time magical practices of an almost unbelievable order are given publicity in the newspapers as they are discovered to exist, and scarcely a week passes without some new sensation being disclosed.

Towards the close of 1931 considerable interest was shown in the gruesome discovery of mutilated corpses at Helsingfors in Finland, where it was believed a body of people were practising horrible rites connected with Black Magic, the chief of these being the mutilation of dead bodies. Competent investigation brought to light some revolting details of events which had been disturbing the minds of the Finnish people for a long time. It was found that certain secret meetings had taken place in the mortuary of Malm Churchyard after dusk, and that the caretaker was interested in occult practices, often remaining late at night in the mortuary. In his possession were some most suspicious articles, including photographs of dead bodies lying in their coffins.

The opening of some of the graves resulted in the discovery

of forty-five mutilated bodies of both sexes, and possibly there were many more, for those already found did not account for all the limbs found in local wells and other hiding-places. The caretaker, when in custody, refused to assist the police, and spent his time in his cell singing psalms with cabalistic words, and reciting quotations from an old Swedish Bible of Black Magic. Among the articles traced to his ownership were a number of works issued by an English firm, including an English treatise on Black Magic, a number of saws, knives, a grindstone, and some electrical apparatus.

Search is being made in London for the whereabouts of members of a Black Magic Society at the head of which it is thought there is a naturalised Englishman. Finland is a country where superstition is rife, and the poorer people at least are convinced that these murders, made obviously for sacrificial purposes, are due to Black Magic. Satanism was practised largely in Russia before the war, and it suggested that some refugees who went to Finland on the outbreak of the revolution carried their practices with them. At any rate, since the days of the suppression of witchcraft by the trials in Lancashire, Scotland, New England, Spain and France, secret revivals have been taking place all over the world, Finland included.

Doubtless the reason for this is to be found in the revolt of those whose unhappy lives are a protest against the acknowledged order of the Universe, and the unbridled enjoyment of excitement and pleasure of many of their friends and associates. The desire to practise forbidden and daring acts and to acquire a curious sense of supremacy on the part of those who are divided off from their fellow-men is as old as the history of man. It is almost within living memory of a considerable number of the case of Theodore Horos and the woman called Swami. Their new creed was a jumble of old cults, decked out with mystic phrases and symbols. The woman adopted the Hindu title of Swami, was clad in white, and carried a sprig of the Druidic mistletoe.

The practice of Satanism appealed to the dwellers in the drab back streets, and satisfied the longing for a secret faith which was full of novelty and excitement. It does not appear that any mutilation of corpses took place, but magical practices included a number of abominations. We can, I think, quite fairly assume that the assembly of Satanists in the mortuary at Malm had a religious intention, and that celebrations of Sabbaths have taken place there. At such the devil himself or his representative would preside, perhaps as a goat, a bull, a cat, a dog, a little negro, or a beautiful youth. A dance would take place back to back, the Crucifix on the Altar would be upside down, and perhaps there, as in so many places in the past, pies baked from the flesh of murdered babies would be eaten.

Old tradition had it that many Satanists used to fly to their Sabbaths on white broom-sticks, and a curious instance of this occurs in the *Malleus Maleficarum*. There is, naturally, in the evidence available as to such secret cults as Satanism, much invention and exaggeration, but it is undoubted that one fact is the use of dead bodies. The hands and arms were turned into witches' candles or hands of glory, as they were called. The bodies themselves were distilled as potions or compounded into pills and ointments, and burns, eczema and boils were treated, successfully it is said.

The hand was especially useful, for if the cheek be stroked with a dead child's hand, toothache disappeared, and with a touch on the big toe with the child's finger, gout vanished. Another fact which is certainly possible and really probable is that the assemblies at Helsingfors ended with a ghastly parody of the Holy Office of the Sacrament, when the ritual of the Church is imitated and blasphemed. In the worship of Satan, implying a belief in Christ, it is necessary that the ritual of the Christian Church should be employed blasphemously, and in the fight to subdue Christ His definite enemy strives for the souls of men.

Whether the custom still prevails or not is not known, but

of old a real Christian priest who had become an unbeliever had to be obtained to celebrate the abominable orgies of Satanism. At one time it is known that living sacrifices, though rare, were made at a Black Mass. There is the well-known case when this was celebrated over the body of Madame de Montespan by the notorious Abbé Gibourg. There, stretched in the form of a cross on a black altar-cloth, was a sacrificed child, that its blood might be distilled as a potion which would bind the passions of Louis XIV to his mistress for ever.

The natives of East Africa are strong believers in witchcraft, and just recently sixty Wakamba natives were sentenced to death for the murder of a reputed witch, and ten others who were under sixteen years old were detained during His Majesty's pleasure.

It was contended that the murdered woman was a witch who had cast a spell upon the wife of one of the accused, and this had brought on a serious illness. The witch was dragged by a crowd to the hut of the sick woman and commanded to remove the spell. To this she agreed, but it was found that she had only removed half of it, and then she ran away. A mob of young men then chased her and beat her to death with sticks.

It is stated on good authority that devil-worshippers, under witch-doctors, are the real rulers of Africa to-day, and that these constitute the greatest menace to law and order in that vast country. In the autumn of 1931 an organised body of troops, under Belgian command, fully armed with rifles and machine-guns, chased a society of African witch-doctors across the Congo district, and after some desperate fighting killed and wounded many of the sons of Satan. These devil-worshippers had proved to be a menace to the land and a hindrance to the work of missionaries in Africa.

One of these magical societies had a native fanatic posing as a Black Christ, and his teaching was that the sky would be filled with aeroplanes containing negroes trained in America, who, like Black Angels, would come and deliver the African

races from their white masters. Then in Northern Rhodesia there was until a year ago a spectacular apostle called Tomo, who posed as the second John the Baptist. This man had come from Nyassaland, where he was a popular witch-doctor.

Once as he watched a Christian missionary conducting an open-air baptism he conceived the idea of inventing a sensational baptismal and death rite, and this he performed on men and women. Professing conversion to the Baptist faith he was soon a leader, baptising hordes of natives in streams and rivers. His fanaticism soon led him to hold his converts' heads under water until life became extinct, and this he announced was a punishment for their sinfulness. The British having heard of his crimes, Tomo fled to an old chief, Shaiwila, who was at the moment reviling the black gods. He had just lost one of his eyes, and his youngest wife had borne him no children, due as he thought to the influence of devils.

Tomo arranged a spectacular test baptism for the chief, the witch-doctor and their wives and children. These were immersed first of all, and then the chief and the fanatic Tomo selected twenty-two natives whom they accused of having to do with the chief's lost eye and the childlessness of his favourite wife. These were then held by some selected young men and immersed in turn by Tomo, who held each victim's head under water until he was drowned. Tomo was eventually captured and hanged.

Another magical happening was witnessed on the Rand by Mr. W. J. Makin, the novelist and traveller. A union of witch-doctors was formed and a large hall was crowded with black miracle-workers. The president of the association wore a well-cut suit, stiff white collar and tinted glasses. Calling for the mystic ritual bones he flung them on the floor and pandemonium broke out and took much time to appease. A man called the smeller-out appeared, an old man clad in a tail coat, white shirt and grey trousers. Another witch-doctor wore a waistcoat of jackal skin, and all were fashionably dressed, some wearing monocles. There were many sets of bones in the assembly,

one being carried in a tobacco pouch, another in an opera-glass case and a third in an attaché case. Their mystic powers were demonstrated in turn. There was a sinister undercurrent in the meeting, for witch-doctors represent secret societies in Africa, and these societies are out for brutal murder when thought necessary.

For the information of those who regard such magical happenings as belonging only to a dim and distant past, I give the substance of a story reported in January 1932 by Commander Attilio Gatti, who witnessed a Zulu "smell ceremony" during his expedition from Beira in Portuguese East Africa to Cape Town and thence to Cairo. Lions in great numbers were roaming in the mountains of Northern Zululand, and many natives were killed daily. Fear was paralysing the people, and the warriors asserted that the witch-doctors were not working to conjure away the danger. The discontent was especially directed against Sukumbana, an eminent witch-doctor, who claimed to have consulted the gods through his voodoo rites. He said that Um Kulumkulu had appeared to him saying that the drought and the invasion of lions were caused by one among them who possessed the evil eye and had brought bad luck to the whole region.

The god was supposed to have told Sukumbana that the only way to restore peace and quiet was to hold the "smell ceremony." Then the man with the evil eye would be detected and he could be punished in order to appease the bad spirits. The paramount chief refused permission to hold the proposed ceremony because he knew that it always resulted in the sacrifice of human life, and that he would be punished when it was discovered that he had given sanction to it. But the ancient traditions of the race were calling, and the spirit of revolt increased even among the old and wise indunas. So early one morning the warriors gathered in a circle near the witch-doctor's kraal to conduct the ceremony in secret. First there came a melancholy song sung in chorus from one hundred and fifty magnificent warriors, who formed a ring around

Sukumbana, the three indunas, and Suakini, the smell witch-doctor.

This Suakini was a tall, thin man, very nervous, with an inspired ecstatic face. His hysterical eyes were fixed on the point of an assagai planted in the ground, and as he swayed backwards and forwards on his long legs in a monotonous rhythm he emitted a kind of weird asthmatic hissing answering to the sound being made by the warriors.

His face had a hypnotic, superhuman look, until the hissing reached its climax, and then died away into silence. The spasmodic panting of the man revealed the fact that he was entranced in the possession of a spirit and ready to carry out his deadly ministry.

As a spring uncoils, Suakini leapt about fantastically, smelling each warrior in turn. Untiring in energy, and feline in his actions, his movements were energised by a renewal of rhythmical hissing. Suddenly he pounced upon a young man named Sileva, grasping the youth by the wrist and dragging him to the centre whilst the poor boy struggled desperately, filled with horror. "You are the evil eye," hysterically cried Suakini. "You are the cause of all our trouble." Amid savage insults and maledictions the youth was bound to a tree, a pot of boiling steaming water was produced and Sileva's right hand was thrust therein. Abruptly freed, the youth fell to the ground yelling with pain. Sentence was pronounced. "Sileva is guilty. He dried the clouds. He scared away the game. He called the lions. He will die, little by little, terribly, by the point of our assagais."

The sentence would have been carried out but for the intervention of Commander Gatti, the chief Xipooso, and Sileva's sweetheart, Mdabuli. The witch-doctors were prohibited from exercising their ministry for ten moons, and each warrior had to bring to the kraal of the chief a cow, the fattest he owned, and the two witch-doctors five each. Half of these beasts went to Sileva to pay for the blood he had lost, and the rest were confiscated by Xipooso the chief.

Numbers of Englishmen were astonished to read certain statements made by Dr. Aglionby, the Bishop of Accra, on the Gold Coast, as reported in June 1932. He points out that it is very easy to ridicule African witchcraft and to regard it as mere superstition, when there are millions of people in Africa who live lives of terror because they are absolutely under the power of spells and charms. They, as were their ancestors, are shadowed by a wall of fear as to what will happen to them. There is an unholy sway of sorcery and witchcraft operated by a vast secret society which has branches all over Africa. Even orthodox Christians are afraid to disclose what they know concerning the midnight conclaves, the curses and spells which are the stock-in-trade of the witch and the wizard. And the evil influence is such that in times of anxiety many professed Christians turn to the witches for aid.

The Bishop declares that he has made a study of such conditions for the past eight years and he is prepared to admit that although a certain part of the prevalent witchcraft is merely fraud and deceit, accepted by a credulous and superstitious people, yet beneath it all there appears to be a substratum of truth. Dr. Aglionby gives instances to prove his contention. He knew a strong man, well and hearty, who had a spell of death laid upon him. Doctors treated him in his sickness, though they could find no evidence of any malady, but the man gave up hope of recovery and died.

Auto-suggestion and fear might have been the cause, for there did not appear any evidence of poisoning. There have been so many cases of death and blindness in Africa, the results of curses and spells, that oftentimes the Government have taken the matter up for investigation. But this has had the effect, sometimes, of increasing the popularity of the witch or sorcerer responsible for the injury and has not decreased the evil.

The Bishop has been an eye-witness of cases where cattle died, though free from disease, and where blight destroyed the crops of a bewitched owner, though all around other cattle

and crops were healthy and untouched. Some of the villages impress a visitor as having an overpowering sense of evil present in them. This may be due to the fact that they are the haunts of powerful witches and wizards. It may be occasioned by the intense heat, the humidity, the awful silence of the surrounding forest, or some other prevailing condition, but it is impossible to escape the impression that the country is devil-possessed. Intense belief in the existence of an uncanny power in witchcraft is so widespread that centuries of education and the teaching of Christianity will have to be entered upon before deadly superstition and witchcraft cease to be dominant factors in African life.

A remarkable story made its appearance in the London Press in January 1932 of a curiously picturesque experiment to be made in Germany on the top of the Brocken, the highest peak in the Harz mountains of Saxony. British and German scientists proposed to conduct a ceremony which, according to a manuscript in the possession of the National Laboratory of Psychical Research, South Kensington, transforms a he-goat into a youth of surpassing beauty. It was announced that Mr. Price, the Director, in the presence of other investigators, would mark on the top of the hill certain symbolic circles and other shapes. He would take with him the scrapings of church bells, the blood of a bat taken before midnight, and soot and honey, to be used in the manner prescribed in the High German "Black Book," not, of course, with any expectation of seeing the miracle performed, but to test scientifically the weird rites and to prove conclusively to their remaining devotees the folly and dangers of "infernal necromancy."

The presence of a "maiden pure in heart and in fair white garments" was necessary, and Dr. von Mohr, a Göttingen scientist, chose Fräulein Urta Bohn, daughter of Dr. Erich Bohn, of Breslau, to accompany the party as fulfilling the conditions.

Other conditions demanded were that a pine fire must be lit and then within a white circle must be placed certain

"magic symbols" in triangular form. The maiden was instructed to lead the goat on a silken cord into the centre of the triangle, and to anoint it with a "faire ointment" composed of the elements mentioned above. A bowl of incense being lighted, the scientists were to chant Latin incantations. At the moment when the moon was obscured "and only a pin of light cometh from the Tower of Kassel," the maiden was to whisk away the sheet with which the goat was covered, and there would be a beautiful prince in the goat's place.

After several months' delay the ceremony was carried out in June, and according to the reports published in the newspapers tremendous interest was aroused, huge crowds of spectators being present. The reports say, "Of course nothing magical happened," and some people have thought fit to become sarcastic about the experiment, while others declare that if a certain kind of witch had been taking part in the proceedings the result would have been different. All we can say is that the beautiful youth did not appear, and that the goat was still a goat at the finish.

But what is of great interest to the world is that this experiment was arranged to take place at the same time and perhaps as part of the celebration of the Goethe centenary. That German writer made an intensive study of the history of Witchcraft and Black Magic, and his investigations for material for the Brocken scene were most thoroughly carried out. Here, on the actual site, 3,700 feet up, in the snow, where Goethe laid the "witches scene" in *Faust*, has been carried out with scientific accuracy an experiment designed to stress the absurdity of Black Magic in this century. I can well imagine that many of its former adherents will now be convinced of its uselessness. If that is the only good purpose which has been served, it will have been worth while to go to all the trouble and expense in preparing for the demonstration and carrying out the formula of ritual laid down in A.D. 1500.

Northern Germany seems to be a notorious centre for Magic and Witchcraft, and though persons who are discovered to be

practising the Black Art are not deprived of life or liberty, they are marked down as evils and their lives made unhappy. A very recent case was tried in court where a woman whose home was in a village not far from Hamburg sought to clear her character. The evidence against this woman was that she had bewitched a neighbour and her daughter and her hens.

The elder victim proved to her own satisfaction by consultation with another woman that a witch had been at work, and so to remove the spell the house was fumigated with burning brimstone and other ingredients. The result was that health was restored and the hens began to lay once more regularly. The curious part of the evidence was that this woman who claimed to have been bewitched tried on her part to bewitch the one under whose spell she was suffering. To accomplish this she boiled milk and herbs in an earthen pot and left the mixture on the fire until the pot cracked. But the witch did not die as it was expected she would.

The judge of the court imposed a fine on the defendant and appealed to her not to believe in foolish superstition any more.

Another recent example of the practice of magical arts comes from Wales, and is the story of a "sacrificial" burning of money to placate an evil spirit standing between a farmer and a fortune. A mother and daughter pretended to tell fortunes so as "to wilfully deceive and impose." The farmer was told that he had a relative abroad who was going to leave him a fortune and he was invited to do some crystal gazing. The elder woman wrapped a crystal in some black cloth, upon which she sprinkled some common salt and uttered an incantation. Gazing into the crystal the farmer saw these words, "Overcome evil by good," and then, looking again, he saw the figures "£500." He was assured that the money would come to him soon, but that an evil spirit was standing in the way, and that a burnt offering was necessary.

The farmer produced a pound treasury note and a gold half-sovereign, and these were seemingly wrapped in a black cloth, which was deposited on a plate over which two strips

of paper were superimposed in the form of a cross. The woman set fire to the cross and placed the bundle in the kitchen fire. The farmer was then told to stand on a plate, which broke into thirteen pieces. A charm was produced which he was told to wrap in more treasury notes—not less than £5 worth—and conceal in his bed. Then the farmer grew suspicious and called in the police, for more demands of money were made on condition that the £500 should become £1,000.

The burnt offering, snatched from the fire, contained a small empty cigarette packet, while the "charm" was a piece of tinfoil enclosed in a matchbox.

A lecturer declared only recently that no witches remained in England. My answer is that there are still plenty of them, and in some country districts, particularly in Devon and Cornwall, Norfolk, Durham, and out-of-the-way places generally, country people still pay visits to witches at night time secretly. Old women credited with powers of witchcraft have thousands of patrons in England, and Mr. Wright, of the Folk Lore Society, tells the story of the death of a witch a year or two ago in Somerset. This old woman, when dying, sent for her bowl of toads. As she called them by name they came out and died. Then she died.

In the Wolverhampton Police Court a witness said he must refrain from giving evidence because a woman in the case was a "witch," and if he spoke of what he had seen she would put him under a spell. He asserted that she uttered incantations over bowls of violet-coloured water. It seems impossible, but it is nevertheless a fact that in so-called Christian England there are many believers in witchcraft, as well as numbers of practising "black" and "white" witches, who prosper by their ill-gotten gains. The worship of Baal, condemned and rooted out of Israel in the Old Testament times, is still practised in England, Ireland and Scotland. There is a custom in Northumberland of lighting Baal fires on St. John's Eve. In ancient times the children of the worshippers of Baal passed their children through the fire. The villagers at Whalton

jump over and through the flames. Elaborate preparation, spread over a long period, precedes the day of the bonfire, and at dark on July 4th the cry "Light her," is succeeded by a huge blaze. There is no ceremony now, but merely jumping and dancing. Sir John Sinclair, a hundred years ago, told of the customs of the people in Perthshire, Scotland.

He said that on May 1st, Beltan or Bal-tein Day, the boys would cut the round figures of a table in the green sod of the moors by casting a trench in the ground large enough to hold a number of people. They then made a fire and baked a custard of eggs and milk, afterwards kneading a cake of oatmeal and toasting it. The custard being consumed, the cake was divided into equal portions. One portion was daubed with charcoal; all the bits were put into a bonnet, and the one who drew the black portion was the person who was to be sacrificed to Baal, whose favour was to be implored to render the year productive of sustenance for man and beast. Probably a real sacrifice was offered at one time in the past, as in the East, though all that is ordered now is that the devoted person shall leap three times through the flames.

Other Scottish writers confirm the story, some with minute details concerning the incantations used. Baal worship is also mentioned in Irish history. Many explanations have been given of this survival. Some think that it is carried on from Druid worship, or that the sacrifices once made to Apollo have survived in spirit if not in the letter. Facts are stubborn things, and in face of authentic evidence we find that man still trusts in the uncertain and the evil when he might lean on certainties and follow paths which are good.

It has always seemed extraordinary to me that so many people in modern times still believe in the old theories respecting apparitions and the power to control events which presumably such mysterious visitors possess. There is, for instance, the story of the ghostly bell of Knitbury, a village in Berkshire. This bell is said to sound from the bottom of the River Kennet, where it has been since the Middle Ages. The bell was of great

size and made an overpowering noise which much annoyed the villagers, and mothers used to curse the bell for waking their children from their sleep. It was alleged that the bell was bewitched by a woman chimney sweep who was supposed to be in league with the devil.

During a thunderstorm the church tower was destroyed and the bell fell into the river, the loss being accredited to the witch's influence. Efforts to recover the bell were made and the local "cunning" man was asked to suggest means whereby this might be brought about. For a substantial fee he advised the hooking on to the bell of a bright new steel chain, which could then be raised by the assistance of twelve pure-white heifers, each one led by a maiden dressed in white, wearing a blood-red sash and carrying a silk whip, the task to be carried out at midnight when the moon and stars were shining. The whole ceremony being arranged and perfect silence being enjoined as a necessary accompaniment, the bell was hauled to the surface, but the witch was present, and she broke the silence by shouting loudly, so that the chain snapped and the bell fell back again into the river. The story still persists and it is believed by many that the witch made her home under the bell in the river to keep the bell from ever being returned to the village, and that she hangs on to the clapper to keep the bell tight in its bed.

A story of another order is worth consideration, and invites the suggestion that a simple explanation may sometimes clear up a matter which otherwise seems uncanny. Some of the occult sights and sounds about which the evidence seems beyond doubt may be caused by something analagous to a phonographic record not necessary to an actual spirit.

In the *Daily Telegraph* some short time ago was a description of an extraordinary experience of two ladies (one Miss Moberly, daughter of the Bishop) at Versailles. They said that they distinctly saw Marie Antoinette attended by her guards driving off from the Palace. The Queen was unlike their previous

conception of her, and the guards were in a strange uniform they had never seen before.

Later on they came across an authentic portrait of the Queen which resembled their vision, and was not like the usual presentments. They also discovered that the uniform of the guards was that actually worn at the time of the Empress's flight, but which had become obsolete, and copies of which could only be seen—with great difficulty—at one of the military establishments. The ladies were sane, educated women who stuck to their story in spite of a good deal of sceptical criticism, and they could not have imagined a likeness and a uniform which at that time they did not know existed.

One can scarcely imagine a whole group of ghosts appearing together, but one can imagine great emotional stress having left a permanent record of an event in such a way that psychic persons might be able to pick it up years afterwards.

In Sir Charles Igglesden's book, *Those Superstitions*, numbers of practices and beliefs of modern times are discussed. He speaks, for instance, of the custom of throwing salt over the shoulder to prevent bad luck. To see one magpie is accounted unlucky, but to see two is the opposite. A woman in a London street kept two fingers crossed until she reached a dog-fancier's shop. The sight of a sleeping dog in the window caused her much relief from anxiety and she at once unclasped her fingers. To hold a fishing rod in the left hand is supposed to drive the fish away, while if it is held in the right hand they are attracted. Crushed snails are held to be an infallible cure for whooping cough in many villages. A Kentish woman administered minced mice to all her family in order to keep the Evil One away. In Wales, toothache is supposed to be cured by putting the stocking on the opposite foot to the usual one, and a nutmeg carried in the purse is held to be a safeguard against almost any disorder. Many of my own friends will not open an umbrella indoors in case some disaster follows, and a bootlace must not be given to a friend unless the broken one is given in return.

The number seven connected with a birthday is lucky, as also is the date of birth if it is divisible by seven. The seventh child of a seventh child is said to have second sight and can prophesy concerning the future. It is interesting to observe that fortune or fatality connected with numbers is said to date back to the time of Pythagoras, and in every age and every clime numbers have formed a part of magical and non-magical ceremonial. This is evident in the procedure of the present-day clairvoyant, who by a comparison of dates and times will calculate the prospect of successful finance and health or the opposite. Thus modern fortune-telling works on the same lines as the astrology and soothsaying prevalent at the time of Moses.

It is asserted that the French nation is notably expert in the art of tracing prophetical events in the numbers which compose dates.

Some of the great men of the world have adopted certain magical and superstitious customs to which they have attached much significance. Dr. Johnson, for instance, had the impression that something bad would befall him if he did not touch every post as he walked through the streets. J. D. Rockefeller, again, pleaded guilty to a pet superstition, and for years he carried an eagle stone in his pocket. This is a hollow stone which rattles, and virtue is ascribed to it if it is actually taken from the bird's nest. We have no space to discuss the popular superstitions connected with palmistry, but it is sufficient to remark that as a social recreation it is harmless and humorous, as a science it is delusive and sometimes dangerous. Crystal gazing is widely practised and many credulous people attach great importance to what they see therein. All we can say is that the crystal is a beautiful ornament and as a paper weight a crystal is useful and worth possessing, but as a scientific instrument it is useless.

Amulets, charms, talismans and mascots worn on, or attached to, the person are often considered to be preservatives against sickness and evil influence or the bringers of good luck. The custom of wearing these is very ancient and the imagined

potency much the same in modern days as of old, but the actual value of the influence exerted is negative. The spilling of salt at the meal table is considered to be unlucky and to counteract this it is customary to throw a little over the left shoulder. It is said that da Vinci's picture of the Last Supper, in which Judas is represented as overturning the salt, is the origin of the salt superstition.

The superstitions of actors and actresses are numerous and invite notice. Thus to whistle in a theatre is a sign of bad luck, as also is the changing of costumes by vaudeville artistes from those in which they first achieved success. Dislike to play Macbeth is because the witch's song is believed to possess uncanny powers of casting spells. Actors will not repeat the last lines of a play at rehearsals, neither will they tolerate the picture of an ostrich on the stage. To attempt to enter the wrong door of a theatre manager or agent is regarded as an omen of failure. Yellow is a forbidden colour, and cats are regarded as fortune-providing omens. To stumble in making an entrance is popularly believed to make an actor miss his cue or forget his lines. All these omens and mascots of stage life are, of course, without any practical issue, and have their origin in the artistic and highly strung temperament of the artistes concerned.

The son of a Bedfordshire woman was stung all over by bees and the explanation given was that he had not told the bees he was going to put them into a new home. The practice in such a circumstance seems to be that three knocks have to be given on the top of the hive and then to tell them of the proposed change of home. The same custom obtains when someone dies in the house, or the bees will be spiteful.

My final illustration of modern magical practice is very much up to date, for it was reported in June 1932. It is the case of a woman who sold a mysterious preparation called "Zep" to two elderly maiden sisters, pretending that by its possession their future husbands could be seen, and help given to secure happiness in marriage. This substance called

"Zep" is not known in the British Pharmacopoeia, but it is probably the same or something akin to a sedative, a nerve tonic, manufactured in Hull and sold during the war to people suffering from nerve shock owing to air raids. Its price was threepence, but in this case the dupes of the woman were charged from £25 to £75 for the tubes of the concoction. The instructions issued to the victims of this fraud were that a garment worn on the chest for twenty-four hours was to be soaked in Zep for some hours, and then, said the deceiver, "in the smoke it will give off will be the vision of the man you will marry."

So credulous were the victims of this unscrupulous charlatan that they parted with their jewellery and a large sum of money, but no husbands were forthcoming. The author of this fraud, who claimed to be a professor of the occult influences, has been sentenced to eighteen months hard labour at Beverley, Yorkshire. It is a curious reflection on present-day mentality to find that there is a ready sale for these "potions" or "love philtres," such as Zep was claimed to be, in country districts and in London. Girls, it is stated, through seemingly hopeless love, obtain a potion compounded of the chemical known as "dragon's blood" and of tormentilla root. This is supposed to possess the wonderful power of drawing the objects of love to them.

Mr. H. Coote Lake, the Secretary of the Folk-Lore Society, testifies to the regular trade done in these love philtres and other charms, and he declares that a strong belief is held in their power to ward off evil and to direct the course of love as desired.

The increase of witchcraft of this order, which gained so much prominence during the Great War, shows no signs of losing its hold on the superstitious imagination of numbers of people. The evidence of Mr. Harry Price is valuable and confirms the view that belief in witchcraft is most persistent in England to-day. Added to the use of "love charms" I have mentioned, he affirms that there are potions for turning back

to affection faithless lovers, and there are magic compounds for stealing away other people's sweethearts.

Then there are betrothed couples' charms, coins are filed flat on one side and a mystic symbol engraved. If a man and a girl both carry these charms the course of true love is supposed to run smoothly. Mr. Price has had the offer to be put in touch with a witch who could work all kinds of wonders. Gypsies still ply a thriving trade in potions and charms, and so do itinerant quacks who are really modern witch-doctors.

We might go on *ad infinitum* to quote the multitude of modern magical practices of man, but they are all survivals or renewals of what happened in other days, when man made the effort to get into touch with unknown forces, to avert evils and to produce material benefits. It all serves to show that man's nature and desires have not changed, he still attempts to get behind the scenes he knows and to influence what he conceives might be to his benefit from the mysterious.

It remains for the level-headed, the well-informed and the lovers of truth and certainty to make a continuous protest against all uncertain methods of obtaining secret influence. Speculation is one of the proclivities of man, but magical speculation may become a dangerous and deadly foe of all the higher aspirations of the race, as of old.

Most of my stories are taken from the London newspapers, J. W. Wickwar's *Witchcraft and the Black Art* and Sharper Knowlson's *Popular Superstitions and Customs*.

CHAPTER XI

NATURALISM AND ANIMISM

> "*Animism is both a religion and a system of philosophy. I might also add that it is a system of medicine. It is not concerned with morals at all except in so far as it consolidates tribal custom, which provides a sort of moral basis. But it satisfies the various minimum definitions of the term 'religion,' which have been given, e.g.* (1) *a belief in spiritual beings, or* (2) *the worship of higher powers, or* (3) *a sense of infinite dependence.*"
>
> REV. K. W. S. KENNEDY, M.B., Medical Missionary
> *Animism*, 2nd edit., p. 5
> (Lay Reader Office, Westminster)

In making a close study of the form and intentions of Religion from its earliest days until now, we have to admit that there are astounding variations to be found both in beliefs and expressions in all ages, but that, founded on a basis which did not always seem reasonable or stable, and in spite of much degeneration, steady and definite developments may be traced at all times as human thought and experience advanced.

We may not separate Religion from all other matters which have their bearing on the life of man. It is influenced in varying degrees by all other parts of human interest, and it also has a real influence on all of them. It is, quite naturally, a long stride from primitive thought to that which regards Religion as something which ennobles and enriches the whole life of man, but the germ-seed of this is to be found ages back, and the examination of beliefs and practices which obtained long ago reveal many fundamental similarities with the intuitions of man at the present day as to a personal relationship with immanent and transcendent Powers.

Religion did not arise nor was it developed by any one exclusive process. When we review it we find it to be a specific mode of human behaviour, something exclusive to man and which separates his conduct from that of all other living

entities, and the idea that it is derived from nature, self or revelation, or perhaps in an advanced form from a combination of them all, seems to me to be sound and reasonable. At any rate, no one single source can be said to have provided man with religious knowledge. As we work backward through human history we are compelled, so it seems to me, in the case of Religion, as with all other forms of human behaviour, to attach great importance to the elemental instincts which are among the driving forces of man's life. But since Religion is so exclusively human in its power and demonstration, the factors superimposed by the human consciousness must count for more than an instinctive basis.

Those who have spent an amount of time over the amazing story of the religious tendencies and activities of ancient and modern man cannot reasonably challenge the oft-repeated statement that "Man is incurably religious." But when the question is put to them as to what Religion actually is, it cannot be expected that there shall be a uniformity of answer. It may be that Religion is something primary and ultimate and therefore incapable of exact definition or of being expressed as to its meaning in simple terms, but I believe we can arrive at a working agreement in the main as to what it is by comparing the views expressed by various people. Many psychologists regard Religion as a sentiment based on a variety of instincts and not merely on one of them, and there seems to be much truth in this statement, whether in fact such sentiment arises from what is inherent or whether it arises from acquired experience.

It will be remembered that St. Augustine began his *Confessions* with a definite declaration concerning the specific innate tendency in man, consequent upon the fact that God made man for Himself. H. R. Marshall, in *Instinct and Reason*, has a long sentence on the subject which may be epitomised. It is to the effect that if there be by mental perception a sense of incapacity to solve the problems of life, an acknowledgment of weakness and indecision, the general mental attitude arises

of submission, dependence and restraint, coincidently with the religious expressions. This statement demands much thought, for it is not all the truth concerning our question.

We have come across writers who regard Religion as a purely morbid product, but this view is self-evidently wrong, or else the cure of a person suffering from perversion or religious mania should result in the disappearance of his religion. Whence, then, comes this vague restlessness which is one of man's modes of behaviour on earth and which finds its outlet in a search for God? I repeat that it is due to instinct, but instinct does not explain everything, for man does not advance towards a knowledge of God without many deterrents. As he is not an automaton he is likely to err, and the price he has to pay for his self-consciousness is the possibility and the probability of going astray.

Instinct serves as a marker, but man must act for himself, whilst duly observing all the laws and indications given for final success. Whom and what does man seek in Religion? A Divine Ultimate Reality, behind whom there is no Being, the perfection of all matters both known and conceived. The saints of all time have agreed that their experience of the Divine is ineffable and incommunicable. The mystics say that He can be apprehended but not comprehended. The late Baron von Hügel, that great scholar who was also a devout religious man, said that Religion is adoration, and assuredly such adoration is instinctive in man, as the ages have shown.

Grant Allen, in his *Evolution of the Idea of God*, traces the growth of the idea of a Divine Being from the most primitive origins right up to highly evolved forms. He begins with the ghost, and the early undeveloped deity, works through polytheism and monotheism to the full Christian conception of God. He mentions that there are those who have asserted that the origin of Religion is to be sought in primitive misconceptions of the meaning of words respecting the appearance of the Sun and the Clouds, the Wind and the Rain, the Dawn and the Dusk, and so on. His own opinion of this view is that

instead of this being an element in primitive religion, it is really a late and derivative type of adoration.

Edward Clodd, as a modern thinker, says that Religion "grew out of fear,"[1] that it was born of man's terror of the great and mysterious natural agencies by which he was surrounded. Dr. Robertson Smith said that God stands as a kindly and protecting relation, angry with men at times, but His anger is temporary and paternal and His permanent attitude towards His people is one of friendly concern. He is worshipped as a beneficent and generous Father.[2]

Other answers to our question from many sources are both simple and more complicated. To put the query to an ordinary intelligent child would probably evoke the answer, "Religion is saying your prayers, reading the Bible, singing hymns and going to church on Sundays." Putting the question, "What is Religion?" to many a Hindu peasant would draw out much the same type of answer, "It is doing *poojah* regularly and paying your dues every day to Mahadeo." Go across to Africa and question a simple-minded savage on the matter and he will tell you, "It is giving the gods flour and oil, native beer and goat-mutton." Then coming to Italy, a devout *contadino* would tell you that "it is offering up candles and prayers to the Madonna, attending Mass and remembering the saints on the *festas*."[3]

I assert, with Grant Allen, that all these answers express in essence what is involved in Religion, according to respective lights. We are accustomed to-day to meet with the expression of the higher minds in particular and well-defined creeds, which incorporate a varying quantity of philosophy or metaphysics, ethics or mysticism; but Religion may mean, and did mean in its first issues, something much simpler, but not less in reality to a vast number of the individuals and races of mankind.

[1] *Animism*, p. 48. [2] *Religion of the Semites*, p. 122.

[3] Grant Allen, *The Evolution of the Idea of God*, p. 16 (Watts & Co., London).

What is common to it all the way along the ages is practice and theory, propitiation, prayer, adoration, sacrifice and offering, intercession for Divine favour and for the removal of Divine anger, and as a consequence of all the outward and visible accompaniments of Religion there arose the place for meeting, the altar and the offering, with a priesthood or ministry, frequent services and much or little ceremonial.

What seems plainly obvious to many is that Religion could not have been invented, nor could it have survived and progressed unless man felt a constant and growing necessity for it. There was a realisation in man that he must be a part of some larger unit than his kind, and although man is but one form of evolving matter and a tiny being in a vast Universe, the dimensions of which could not be conceived or ascertained, he claimed some close attachment, both consciously and unconsciously, to the mighty Unity which was responsible for all things. I think it is a mistake to assert, as Hobbes does, that Religion arose "wholly" from a sense of fear of the unknown.[1] I am prepared to admit that man did fear the effect of the exercise of power manifested all round him in life, but I would rather believe that man, startled by the many happenings of daily occurrence over which he found he had no control, very early developed a sense of reverence and humility, and this attitude enabled him as an anxious inquirer and then an experimenter to set to work to discover how he could get into touch with greater powers than himself, to intercede for their help and to abolish, if possible, their frequent animosities, as he supposed, towards him.

To commence with, whilst there may have been some vague ideas as to the numbers of spirits in the Universe, man did not think of them as inhabiting bodies. True, man exercised his powers of mind, but his thinking was of a chaotic order and he could not, until experience came to his aid, sort out his facts. He, in company with his animal companions, was often startled by the unusual, and he feared what might follow,

[1] *Leviathan*, chap. xi, p. 1.

but there could have been no sense of reasoning-out coming events. Thus Mr. Hopkins, in his *Religions of India*, says he believes that all interpretations of Religion which start from the assumption that fetishism, animal-worship, nature-worship or ancestor-worship, were the primitive forms from which all other forms were derived are destined to be overthrown. The earliest beliefs were a mere jumble of ideas, and it was long before the elements of different varieties of religions were discriminated.

Man could ascertain much of the strength of forces which were more or less visible to him, but he found that there were invisible powers and forces at work which created in him a sense of mystery and before which he felt a sense of awe and reverence. Naturally, as in ourselves to-day, the unknown and invisible aroused a feeling of inferiority, helplessness and dependence, and these are really the raw material of theologies and religious ritual.

Professor Sayce, in his Hibbert Lectures, mentions that among the early Chaldeans, the spiritual, the Zi, was simply that which manifested life, and the test of the manifestation of life was movement.

The unusual and the supernormal were a mystery alike to man and animal, something before which they were restless and fearful. Man, with no conception as yet of body as the shrine of indwelling spirits, and no sense of division between natural and supernatural, could have no actual theories of survival after death, no prospects of what we call heaven, and therefore no fear of a region of misery in the hereafter. His simple primitive belief can be classed as Naturalism or, as Professor Flint calls it, Naturism. Man thought of things as living, not because they were the residence of spirits, but because of their own proper powers, or self-powers. In this belief, which comes before Animism, it was held that there were spirits everywhere, in the non-living as well as in the living.

The dominant thought regardless of all conditions was that

of power, or perhaps many powers, and this, crude and indefinite as it was, was what man trembled at and sought to propitiate. This would represent the attitude of man at his lowest point, but even this necessitated imagination, reason and resolve for the exercise of a religious consciousness in simple form. We can imagine, as doubtless was the case, that Naturalism had an infinite variety of expression, when it is remembered that spirits were supposed to animate everything and reverence had to be paid to all. If a flood of waters carried away with irresistible force some construction of man, or if a fire burnt up property or crops and destroyed man and beast, if lightning killed a man or men in a second, or the sun's rays reduced man to a state of prostration, these were all matters of mystery to man; before them he became humble, and in the early days when in a low state of civilisation he began to worship all these forces which harmed him.

He would calculate and sum up the difference between good and evil spirits as they were helpful or harmful to him, and he would regard much of the phenomena of the Universe as coming from antagonistic deities who possessed powers either of good or evil. Progressing along these lines, when communities attained greater definiteness and worshipped many superior powers or deities, it can be seen that some gained pre-eminence over others, and the tribal god became later on the universal god. Professor Tiele, of Leyden, has said that "it is on various grounds probable that the earliest religion which has left but faint traces behind it, was followed by a period in which Animism generally prevailed. This stage, which is still represented by the so-called nature religions, or rather by the polydemonistic tribal religions, early developed among civilised nations into polytheistic national religions, resting upon a traditional doctrine."

It is important that we get a real grip of what Naturalism stands for, so we will speak of it yet more fully. Naturalism is the attempt to explain all reality, including psychical activity, in terms of natural processes, in opposition to any appeal to

occult or supernatural forces. It makes use of the principles of natural science to secure a unified philosophy. Mental or spiritual life is regarded as continuous with physical phenomena. Thus "Nature" is alone the all-sufficient source of everything. But, says Dr. Birney Smith, the precise content of naturalistic philosophy depends upon the conception of Nature which is held. Those who conceive Nature in terms of physical force, find it means that Naturalism is closely allied to Materialism, but usually some more technical interpretation of Nature is used.

Haeckel's Monism was a sort of hylozoism in which ultimate physical forces were pictured as having elementary psychic powers of attraction or repulsion. All attempted naturalistic metaphysical explanations, however, are so vulnerable that a characteristic modern attitude is to insist on Agnosticism beyond the sphere of demonstrable relationships. Naturalism in this sense means a refusal to embark on speculation beyond the realm of scientific investigation.

In the religious sense, Naturalism denotes a refusal to recognise any appeal to supernatural forces. Religious experience is said to be explicable in terms of natural processes. But any particular naturalistic explanation of Religion is conditioned by what is first of all understood by the term "Nature." If this be viewed simply as a purely physical reality, the objects of religious faith must necessarily be figments of the imagination. If, however, Nature is idealistically construed, Religion becomes an interpretation of the spiritual aspects of the Universe. This position seems to be an important one, as while it denies the supernatural, God may be thought of as immanent in the Universe and religious knowledge is a natural achievement.

Treated ethically, Naturalism denotes the theory that conduct should be guided by natural impulses and interests instead of the demand made to obey outside authority. But here we are faced with ambiguity, for at one end there may arise sheer sensualism and at the other a fine rational self-control, as understood by the Stoic precept to "Live according to

Nature." Here, in truth, Nature signifies a Divine order of things.

I cannot think that primitive man ever stopped to reason as to what he, in his day, meant to express as he set out to pay worship to all the objects of Nature, including every kind of natural phenomena, the heavenly bodies, plants and animals. In some form or other nature-worship is found in all primitive religions, as also before their definite composition as such. Usually these acts of worship were a sort of specialised attitude, varying among different peoples according to their economic and social relationships. The continuation of the life process was all-important and so the objects of Nature, which affected those aspects of the physical and local environment, which seemed vitally useful to this, were worshipped. Max Müller and many others have expressed the view that this is the expression of a universal feeling of wonder or awe which man has when he thinks of and sees natural phenomena, but it can be reasonably concluded that the attitude was the more practical one of maintaining life, and so interest was taken in all objects and processes which seemed capable of helping or retarding this, and worship was accordingly paid to what seemed likely to help most.

Therefore if the sun was chosen as an object of adoration it was because of the effect of its heat, its life-giving warmth and its relation to the progress of plant development and growth. The rivers and the sea, again, were found of immense assistance to the progress of the tribes and families for food and drink, and so these received their due regard and often worship. On the other hand some of the objects and phenomena which were considered to be alien to the interests of life received attention, and perhaps worship arising from dread was paid to them. So that it is true to say that the objects of nature-worship were many and their importance varied according to the standard as to their relationship to man's benefit or destruction. Often some of these were regarded as the abode of spirits, while sometimes others were looked upon as merely

the seat of magical powers. Dr. Irving King, summing up his notes on this subject, says: "Granted such an interest in certain objects and processes of Nature, together with the primitive philosophy of Animism, we have the basis for all sorts of elaborate developments of cult through the reaction of social structures and social habits of the various types of people concerned."[1]

In *An Encyclopaedia of Religion*[2] it is stated that the term Animism was originally associated with the explanation of all natural phenomena by the theory of an immaterial soul as the principle of life. Dr. Stahl, the German Physician (1660–1734), maintained, like some modern mental healers, that the state of the body is dependent on the state of the mind, and that, in fact, disease has its origin in the mind or soul. Dr. Tylor[3] and others apply the term Animism to the "doctrine of souls and other spiritual beings in general." That indicates that it embraces the conception of the soul as an explanation of human and natural phenomena, or as a philosophy of Religion. In the earliest days primitive man conceived a world of spirits from observation of dreams, shadows, reflections, echoes and the phenomena associated with nervous disorders. What was seen in dreams was actually believed to exist. During sleep the spirit was held to leave the body to visit another sphere, and if the sleeper was suddenly awakened it was thought that the spirit might not return. The spirit being a kind of shadowy breath or vapour was not found only in man, but because plants, animals and even inanimate objects appear in dreams, a spirit is assigned to these as well.

Animism must not be confused with Animatism, for as Farnell states in his *Greek Religion*, in reference to Hellenic worship, that where we find the object actually worshipped in and for itself as sentient and animate, a thunder stone,

[1] *Dictionary of Religion and Ethics*, p. 305.

[2] George Routledge, London, p. 23; also see H. Spencer, *Principles of Sociology*.

[3] *Primitive Culture*, third edition, p. 424.

moving water or a blazing hearth, this religious consciousness is really Animatism and not Animism, which implies the definite conception of souls or spirits. It was Dr. Marett who originally suggested that the term Animatism should be used in distinction from Animism to describe a simple straightforward act of personification.[1] An attitude which is not Animism in the strict scientific sense is that which implies the attribution, not merely of personality and will, but of "soul" and "spirit." It is recorded that, for instance, when a thunderstorm approaches, the members of a Kaffir village will rush around and yell at the hurricane in order to divert it from its course.

Now the advance from Naturalism to Animism was slow and uncertain, for there were misty, intermediate stages between the two when man had no clear idea of what psychology terms the objective and the subjective, and he could not regard himself as a being apart and distinct from his surroundings. We find that this is still a state in which groups of modern savages are found, for they are unable to understand just what is outside their minds and what is inside them.

Anthropologists are mostly in agreement that the main impulses to man's conception of his unique personality, as well as that of the general doctrine of spirits, emanate from dreams, the inferences from these having support in the phenomena of shadows, reflections and echoes, and in the abnormal mental states of hysteria, epilepsy and allied disorders. What the Animist worships and seeks to influence and conciliate is the elusive and ghostly army of mysterious powers which work harm rather than good, living in the primeval forest, the mountains and hills, in the rushing waters and in the bushy trees. The powers which lie behind the spring in the wild beast and the poison of the snake; the power that makes jungle fever, cholera, smallpox or murrain in cattle, all deadly things with harm to man in purpose and action.

Man had a realisation that all these happenings were due to some kind of powerful agency, and he could not go deeper

[1] *The Threshold of Religion*, p. 14 (Methuen, London).

into a definition. But as he offered his victim in sacrifice, or as he daubed a symbol with vermilion, he felt that in an undefined way he did his best, and that met with acceptance. Risley has told us that "all over Chota Nagpur there are still sacred groves, the recognised abode of equally indeterminate things, where there are no symbols, and of whose form and function no intelligent answer has yet been given. They are the survivals of an impersonal stage of Religion, where no clothing of individual attributes is supplied."[1]

We can, I think, assume it as highly probable that some such impersonal character of a less definite nature than that of a spirit may have formed the germ of primitive Religion. When we examine the languages of savage peoples we find them deficient in explanation of terms, and so "in the words 'plenty devil' there is expressed the recognised formula for a sacred place."[2]

This expression, which is used in Melanesia to satisfy foreigners, does not represent real beliefs, for these people believe in incorporeal beings without either name or form, who are not the subjects of tradition and who are not human in kind. They have power over rain and sunshine and are well-disposed towards mankind.

Edward Clodd, in his *Animism*, devotes some space to the theories of the nature, shape and destiny of spirit. He says that notions about spirit are as vague among the most advanced peoples of the world as amongst the least civilised. The latter, full of wonder and curiosity, ask as to the difference between a waking and a sleeping man; between a living and a dead one. The Melanesians provide an answer when they say that "the soul goes out of the body in some dreams, and if for some reason it does not return, the man is found dead." That which behaves thus comes to be conceived of as a sort of vapour, compounded of breath, shadow and reflection, "a certain soul and semblance, though substance there be none." It is curious

[1] *Census of India* (1901), vol. 1, pt. 1, pp. 352 ff. (Calcutta).
[2] Clodd, *Animism*, p. 25 (Constable, London).

to note that in every language, from that of the barbaric Ainu to our English tongue, the word for "spirit" and "breath" is the same. We have no space to include Clodd's two pages of names and meanings relating to breath and spirit, but they are worth study, and they represent a world-wide conception of spirit as ethereal.[1]

Dr. Tylor asserts "that nothing but dreams and visions could have ever put into men's minds such an idea as that of souls being ethereal images of bodies," but it certainly is as a replica of the body that the semi-substantial spirit is conceived of by man's imagination. Primitive man advanced by gradual steps, as he thought of the human shapes or images which came to him in dreams and visions, to believe that in unconsciousness he had been transferred to another place while he was asleep, and this led to the idea of a soul which could exist apart from the body. The difference as he conceived it between a dead body and a living one consisted simply in the absence or presence of the soul. What could be more consistent after this than to imagine that the soul continued to live after the body was dead? And then the next step was an idea, afterwards to become a stated belief, that all human beings and others than man, as well as countless more things, had souls, and that everything that happened in the Universe was due to the presence and activity of souls.[2]

By such reasoning we can see how simple was the process which led to the belief in the existence of numberless spirits of different and varying importance, which, though unattached to material bodies and therefore not easy to be approached, could bring about great and important phenomena. Here appears the first definite springs of supplication, worship and offering, for man wished to obtain the favour of those whose benefits were agreeable, and to soften and perhaps remove the disfavour of those who seemed antagonistic to his interests. What was more natural than after having ideas that the sun,

[1] Clodd, *Animism*, pp. 36, 37 (Constable, London).
[2] *Anthropology and Primitive Culture*, vol. 2 (Watts & Co., London).

sky, winds and earth had spirits, that man should worship these and others in the vast powers of nature?

But in the case of the sun, as also of some other bodies, it is probable that worship was paid to the actual sun itself as being a great spirit in itself and not merely the abode of one. It seems wonderful to reflect that man, groping in the dark with but little substantial evidence beyond that of his senses, should have embraced in the Animistic stage of worship not only the spirits of his ancestors and other bodiless spirits, and a multitude of lesser natural objects, but some greater natural objects, including a Supreme Being. Dr. Kennedy, the Indian medical missionary, studied the religion of the Animistic tribes amongst whom he lived, and he asserts that although He is a dim and shadowy person, yet a Supreme Being is always believed in.[1]

No word definitely describes Him and so He is identified with the sun, or the spirit of the sun, or the spirit of the highest mountain the tribe knows. He is always benevolent, a kindly disposed Being, whose name and shape no one tries to describe or professes to know. Many have held that Fetish worship is a part of Animism, but it does not appear to be more than a degeneration of it or an excrescence from it. In Fetishism some material object becomes so associated with a spirit with which it has no necessary connection that by means of this object the possessor can obtain some benefit. It can be seen that Fetishism often passes into idolatry, and Animism as such is free from that.

An interesting feature, present among many tribes, clans and secret societies is the possession of a totem. This is not an individual but a class of animals, a vegetable species, some natural product or even the wind or a heavenly body. This totem has some emotional and social values attributed to it so that it is regarded as an ancestor or a protector and a symbol of social unity and identity. The totem is not religious in itself, it is the primitive man himself who is that. But if the totem is

[1] Kennedy, *Animism*, p. 8 (Lay Reader Headquarters).

an animal it can only be killed and eaten in a sacramental feast. We must remember that the totem is not a fetish, for the fetish is individual, while the totem is a class. The fact of Totemism is not vitally important to Religion, because it is not universal and it does not exist among the majority of primitive peoples.

Totemism is not an essential feature of Animism as some affirm, for as a form of worship Totemism is closely associated with animal-worship and the transmigration of souls. But generally it is no more than a symbol and may not be worshipped.

We are on safe ground when we speak of the three classes of spirits believed in and in varying degrees worshipped by all Animists. Firstly, we will mention the deification and worship of ancestors. These are the ordinary people of the tribe or nation whose spirits have left their bodies and concerning whom the living have no theory of death by what we call natural causes. What, thinks the Animist, has become of the departed spirit? One idea is that the soul or spirit has entered the sky to dwell with the Big God; another theory is that it has entered the great tree at the central meeting-place; the third idea is that it is born again in the bodies of its own grandchildren and great-grandchildren, or it may enter a savage animal. Perhaps, again, it may wander aimlessly about the forest causing fear to the living. But wherever the departed spirit is, it is believed that it retains an interest in human affairs, and its help or hindrance exerted from a vaster sphere than earth is held to be most potent.

In very early times man began to honour his dead, and the place where the body or the ashes was deposited was considered to be holy ground, a fitting centre for worship and for the erection of an altar. The worship of departed members of the family takes the form of sacrifices and offerings, for these members take rank as friendly household gods. When the sacrificial offerings are burnt, their spirit-essence is believed to ascend to the gods and to satisfy them. When the slaughtering of animals for sacrifice was established, it

was imagined that the meal of meat would please the god to whom it was offered.

Secondly, Animistic worship is paid to the spirits connected with lesser natural objects, animals, plants, rocks and almost every conceivable thing. Motionlessness does not prevent the Animist from believing that anything inanimate does not possess spirit, and so if harm or injury happen, the victim attributes the blame to whatever may have been the immediate cause of his disability, and argues that spirit-possession is the motive power.

In the third place the Animist worshipped, and in fact still worships, the greater natural objects, such as the sun, moon, wind and earth, first of all for what they are in themselves and then because of the power they are supposed to be able to exert on the life of man. Out of such worship in bygone days came the germ of the supernatural and the worship of a Supreme God lurked in the background.[1] This conception we may believe was there ready for development, purification and ennoblement, and these all came about in time. Who shall say that this is not an evidence of a religious faculty which, designed by the Creator and implanted in man, meets in time the Self-Revelation of the Divine?

I think it is correct to say that Animism was once the common belief of mankind, especially when you set out to make a combination of its religious side, its undeveloped philosophy and its primitive science. It is difficult to estimate accurately what each component part consists of, but the religious aspect in it is often confused with magic. Many have set out to study Animism among the peoples of the earth who have remained practically uninfluenced by the advances of civilisation, but many results have been unsatisfactory, owing to the difficulty experienced in estimating what stage of evolution is represented by any and each of the peoples studied. Dr. Maynard, in his *Living Religions of the World*, gives valuable comment on this point. He speaks of the varied examinations

[1] Kennedy, *Animism*, p. 18.

made of the beliefs of the African Pygmies, the Bushmen and the Hottentots, of the Bantus and the Negroes of West Africa, the remnants of the pre-Dravidian tribes of India, especially the Veddas, the Todas, the Andamanese, the natives of Australia and Melanesia and the American Indians. In this list there are those of low culture and those of a much higher level, and therefore what is meant by Animism in one category cannot necessarily be expected to appear in another.

It is inevitable that this should not be forgotten if a correct estimate of Animistic beliefs is to be reached. It is incorrect to say, for instance, that at any rate the peoples who have shown that they possess real character and the possibilities of growth in all its departments, mental and spiritual, do not show evidence of a rudimentary faith in God, equal possibly to that possessed by some uninstructed Christians. We may assume, without fear of contradiction, that while the hearts of men are complex they are in all ages fundamentally similar and so modern man and primitive man only differ in the details of environment, opportunity and amassed knowledge.

Native peoples still exist. They progress in the arts of life, and the inference is confirmed by investigation that they reached a high state of progress in their practice of Religion as it was understood by them.

In this connection Maynard's words are descriptive. He says: "The life of primitive peoples shows this art (Religion) in a constant decoration on the web of their life. The art may be barbarous or unpractical, the craftsmanship may not allow delicacy and speed of execution, the material may be of poor abiding quality, the production may not stand competition with Western products, but the art is always there, and God as Power, and to some extent as the Lord of the Good, is the first motive. The other is the great secret concerning what happens beyond this life. An art and secrets, that is Religion."

Primitive peoples believe in a sacred and unseen Power, operating on man and in the world continuously and mysteriously. This is termed Mana, a word coming from a dialect

of the Melanesians. Mr. Tikao, the Maori authority, says, "It is only a word, but no one can wash it out." A sacred fire with Mana may be covered up, but if uncovered even after a hundred years, its Mana would kill, so indestructible is it.

But Mana certainly conveys the root-idea of an overwhelming, supernatural power or energy in individuals. This power could also be imparted to impersonal things, for it was a force altogether distinct from physical power acting in all ways for good or evil, a force therefore which had great advantages when it was possessed. Mana again was a power or influence in a sense supernatural, showing itself in physical force, though not in itself physical, or in any kind of power or excellence possessed by mankind. While Mana was not definitely resident in anything, it could be conveyed in almost anything. All that was important in Melanesian religion consisted in getting this Mana for one's self, or, as an alternative, procuring it for another person's benefit.

Mana is one of the lowest forms of the sacred, and it has a place in all the religions. All Brahma is Mana, and among the Melanesians it is an object of reverence. Its meaning is simply what is striking and moving, but it signifies that by it man has got hold of something which is outside life but which is an advantage to life. As it is known by different terms among various peoples, it may be well to state some of the names by which it may be recognised. Thus the Iroquois call it Orenda, a great power or spirit which can manifest itself. The Algonquins name it Manitou, a general term which in religion expresses mystery. We can go much farther. To Wakonda among the Sioux; Yek among the Caribbeans; Hantu among the Malays; Andriamanitra among the dwellers in Madagascar. Then in Ancient Egypt there was Hiki, and the tutelary god Genius among the Latins, and all of them appear to have a similar meaning.

What interests us most is that the corresponding name among the Hebrews and the Christians is God. Steuart, in his *Evolution in Religion*, has this valuable list. But the name

is really unimportant, if it is generally understood that a wonderful mystic power is understood, "the ultimate source of all power, the controller of happiness and the determiner of destiny," as Pratt puts it. Codrington described this mysterious power of Mana as exhibiting itself in physical force, or in a sort of excellence possessed by man, and such power may be acquired from the gods, departed spirits, ancestors and heroes. Cornford thinks that Mana is the name for a collective image of the powers of the social group. Marett sees its archetype in man's will-power, while Lovejoy makes it primitive energetics. King regards it as a "non-personal power or potency at the basis of all natural phenomena." It is not a force working according to intelligible laws, for there is much that is unpredictable in its behaviour.

Intimately associated with Mana is taboo, which means "marked off," therefore contact with a person or thing which is taboo incurs mystic danger. Because of possible physical contagion the idea of prohibition came to be associated with the word taboo.

The real practical value of taboo came about when those who were in charge of it came to regulate food production and prevent food wastage. When in search, therefore, for the essential nature of primitive Religion, we find it in the ritual laying and removal of taboo, treating Religion as a social and practical mode of activity rather than an individual one.[1] It consists mainly of proper manners in the spiritual world. We must differentiate this from Magic, which almost entirely leaves God out and aims at conciliating the spirits and obtaining their influence for a supposedly useful and often a destructive end.

It has been found that some measure of survival of life after death is common among the lower races of mankind. This is evidenced by their careful attention to mourning for the departed and many diverse forms of funeral rites and ceremonies.

[1] Dr. Maynard, *The Living Religions of the World*, p. 5 (Mowbray, London).

To make provision for life in another sphere, food, drink, clothing and tools and weapons were frequently buried with the dead body, while in the case of some great men their wives, cattle and slaves were also interred. This argues for a strong conception of a continuance of the earth-life methods of existence, but on the other hand it appears that only the strong and the important had after-death provision made for them. The weak, the unimportant and children were thought to perish, at any rate soon after their departure from the earth-life. Often there was no one place where the departed spirits were thought to dwell, but residence might be in the grave itself, or the forest, or some visionary village situated under the surface of the earth. What is known as transmigration was a very common belief in primitive times. The souls of some of the departed might enter into new-born infants or into the bodies of certain animals, but the actual persons who had died could not return from the underworld.

Memory, again, was held to be a surviving function of life on earth, and injuries were supposed to be remembered after death. The faculty of memory was indeed held to be so active that the dead could take an actual interest in worldly affairs. Naturally, then, the departed were held in great awe and were worshipped and their needs in the nether world duly provided for. The governance of the world being in the keeping of the souls of great heroes, it followed that a keen appreciation of this meant that men felt they were helpless in their hands and dependent upon them. F. H. Millard, in *Witch-bound Africa*, tells of the belief men have in the shades who guard and protect them and who try to hunt them; prayer must be made to them whom they fear and must placate. Men can never escape the influence of the shades for they control every act and thought.

The Animists regard as spirits some of the nature-powers and these are to them objects of the greatest wonder. If a sudden storm covers the sky and the wind uproots mighty trees, also bringing disaster and perhaps death to the travellers in canoes,

all is shrouded in mystery, and the question is as to the source of such power. Who could be the ruler and superior of the mighty forest area, with its air of solemnity and the morasses and jungle in its interior was another question which demanded an answer. The swift-flowing body of waters going on and on to the sea, in which dwelt the great alligator and all kinds of fishes—what mystery lay in all this! In order not to miss paying due reverence to any great power which might render service, the spirits of the trees, rivers, mountains, springs and lakes and wind were duly acknowledged by acts of sacrifice and worship.

But most important of all, because above them all, but without any necessary connection with any of the foregoing, came the Great Great, the Master, the Ever Powerful, He who speaks and fashions, the One from on high, of the sky, of the light. This Divine Being in Africa has no priests, images or temple, and He is really an absentee Lord. Melland says that the tribe of the Kaonde think of Him only when they want rain. Then all in the village meet in the open air, near a tall white pole just erected. The headman sits in the middle and says, "Thou God, we are all Thy people, send us rain." After clapping of hands the people all return home.

Now this Supreme Being cannot be a deified Chief because the Negrillos have no chief and do not always worship the departed. Neither is God essentially the principle of good, for the most common attributes are said to be part of His character. A spirit may be induced to dwell in a material object, and then it becomes a fetish. This fetish may be an animal, but it usually is an inanimate object, a receptacle for the spirit, perhaps a graven image. In tribes the collection of objects as fetishes may include sacred leaves, eggshells, bones, parts of skulls, teeth, serpent heads and bird beaks.

A fetish is not valuable at all times, for it may be vacated by the spirit, and then it can be sold or given away. What is called an amulet is a kind of fetish carried about on the person, and this custom is followed by many at the present day. Thus

it may be seen that Fetishism is a loose term denoting some worship, though not all of it, and the same with regard to Religion.

The observances of Animistic religion are often very simple. In Africa in ordinary uses it is performed by the head of the household, who trains his eldest son to succeed him. If the minister of such religion gets famous, he may be invited to officiate for other families or even for a whole village. In course of time he may become set apart to do little else. Then his field of operations grows, he interprets dreams, mixes doses for the sick, makes charms and amulets, exorcises the possessed, makes and removes taboos, brings down rain, offers sacrifices, presides over initiations and fights against Magic. The formulae of such a ministry are taught by a man to his eldest son or to any other son, and any stranger willing and able to pay may possess their secrets. It is possible, in fact, to form a school of students.

One of the evil tendencies of the practice of house ministration, divining and medicine-making is that a man may become a witch-doctor and a sorcerer. The public ritual includes, as may well be imagined, dancing and singing, where the dancers don special ornaments and wear masks of hideous features.

The meaning of sacrifice is not always the same. The Manes require food, beer and blood, and they have to be provided. In Africa, in particular, there is no idea of communion. The value of the sacrifice does not matter very much, and saliva is often offered, but to God above the sacrifice is symbolic, as when the Masai offer Him a handful of grass or a pebble.

When we inquire as to the followers of Animistic religion we find that they comprise a vast number of the world's population. There is also in addition to Animism proper a great deal of portions of it in lands under Islam sway, in Hinduism and sometimes where Christianity is established. It is in reality the fundamental religion of the masses of China, and is strong in Tibet and Siam. Somewhat secret and receding before the advances of more intellectually developed beliefs and not

aggressive in any sense, it has been dying for hundreds of years in the European civilised world. Where it appears in such parts we call it superstition. Some features of revivalism contain remnants of it, and the highly emotional states of Pentecostalism are said to savour of a return of this old-time religion which is far older than any form of Early Christianity.

We are accustomed to meet with Spiritualism in our day, and this is a form of Animism, in so far as it is ghost possession. That is one reason for avoiding its seductive propaganda. But Animism in its true form and beliefs has no helpful message for the modern world.

Yet I doubt if it is too much to assert that Animism is a seed-plot for higher forms of faith. It is, as a religion and a system of philosophy, the living, working creed of about half the human race to-day. Just as the evolution of man has not been uniformly progressive, but has had its periods of retrogression, so there has been the ebb and flow in religious evolution. With many peoples there has been a descent from high levels to lower ones, though it cannot be said with truth that this is universal. The plea for the exposition of a full and definite faith in lands where Animism prevails is justified on the ground that He whom they in their ignorance reverence may be fully known and worshipped.

Animists who come to a knowledge of Christianity find that those spirits, belief in whom makes life a burden, are inferior to the authority of Jesus Christ and of the Holy Spirit. Such a gloomy and vague faith in an after-life existence as they hold becomes a basis for a full belief in immortality which is hopeful. Islam makes an appeal to the Animist which cannot fully satisfy, though it teaches a sense of the brotherhood of mankind. Whatever may have been the history of Animism in primitive times there is the outstanding fact that in South, West and Central Africa the tribal faith to-day is Animism. In Madagascar it is almost the only belief. A remnant of the North and South American Indians profess it. The Pacific Islanders and the Australian aborigines are Animists. In Borneo

and the Malay Archipelago it exists, though much affected by the teachings of Hinduism. In China and Japan there are millions of Animists, and in Burma it is the real religion. In addition to the computation that in India there are eight and a half million Animists, the probability is that in reality there are millions more who are Animists at heart. Dr. Kennedy claims that no other form of religion has so good a claim to the title "world-wide" as Animism.

There may not be a great deal in this religion which makes its appeal to those of us who, in an age of advanced thought and progressive experience, can rise to higher heights, and by experience prove the value of a more enlightened creed; but we cannot but feel that Dr. Tylor's statement that the principles of Modern Christianity are attached to intellectual clues which run back perhaps to the very origin of human existence is relatively true and that the conception of spirit in the Animist is the first step to the discovery of Deity, that the realisation of the need of assistance in life led to the instinctive appeal which is certainly primitive prayer, and that the offering of gifts and the worship which included sacrifice, human and otherwise, paved the way for the developed expression of these in future times in a more definite and surely directed manner.

PART THREE

CHAPTER XII (1)

MANY GODS, MANY LORDS

PART I

BABYLONIA AND ASSYRIA, EGYPT, CHINA, INDIA

The great systems of Religion have been inseparably bound up with civilisations. Very many of them have decayed and died, but some still remain, and all of them, whether extinct or extant, have made history and marked in some degree or other the thoughts and actions of men in modern times. Historians and theologians have treated religions other than Christianity most unfairly. I plead for more than the casual glance which is presented here for all of them, for in the words of Our Lord, "Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven: but the sons of the kingdom shall be cast forth."

NOTE.—In this chapter it is practically impossible to identify and enumerate all the sources from which information has been obtained. In so many works there is a body of knowledge common to them all, while in every case there is much more matter than can be included in this book. I have, therefore, intimated the sources which I have consulted, leaving my readers to add what they fancy from the following list of books:

Professor Carl Clemen of the University of Bonn, working in collaboration with eleven other distinguished scholars, has produced an amazingly useful book, *Religions of the World*. Whilst the work is designed to meet the needs of the ordinary reader, and technicalities of expression and unessential details are avoided, yet an accurate and sufficient knowledge of the world's religious beliefs and practices are ready to hand. We may gain information from the book as to the following religions: Prehistoric, Primitive, Babylonian, Egyptian, Chinese, Indian, Persian, Greek and Roman, Celtic, Teutonic, Slavic, Japanese, and the world religions—Judaism, Buddhism, Christianity and Islam. (Harrap & Co. Ltd., London, 15s.)

Another intensely interesting and useful book, the fruit of twenty years' study of *Comparative Religion and The History of Religion*, by

It is a fact of human experience that practically every action of man performed in co-operation with others brings about a more successful issue than that achieved by individual performance. And this is notably the case in the domain of Religion. Common belief calls for concerted action, and the great systems of Religion have prospered because they have made an appeal to hundreds and thousands of men and women at a time, and the invitation to believe certain ideas and to practise appropriate ceremonies after a proposed ideal has been responded to on a gigantic scale age after age. I do not deny that the practice of Religion has at times been a matter of action due to coercion, and disobedience to an official command would have brought about severe punishment, but such a thing might have been expected, seeing that the mentality of mankind has not in the nature of things been uniform.

True Religion must have behind its declarations of assent and its modes of expression the response of the affections. If that be lacking in any system, it is only a matter of time and it will decay and disappear. After all, Religion is a human attempt and a human quest to get behind the things of time and sense to the Powers which, though unseen, touch the springs of life and keep the machinery of the world in working order. We have learned that Religion must, if it is to be abiding,

Charles F. Potter, deals with the development of religion by considering the lives of the world's greatest religious leaders. Thus we find the following life histories: Akhenaten, Moses, Zoroaster, Jeremiah, Buddha, Confucius, Jesus, Paul, Augustine, and the Christian Fathers, Patrick, Mohammed, Aquinas, Nanak (the Reformer of India), Luther, and other Reformers, Nicon (the Luther of Russia), Wesley and the other English leaders, and the American Apostles (including Mrs. Eddy). (Harrap, 12s. 6d.)

A third book worthy of serious study is *The Living Religions of the World*, by Dr. Maynard, a much smaller volume than the other two (Mowbray, London), whilst for a really useful tiny book, Father Martindale's *The Religions of the World* (Ernest Benn, London, 6d.) is recommended.

Six small books in a series, *The World's Strange Religions*, by Dr. Miller, give us another aspect of our subject. (Thompson, Barlow Co., New York and London.)

pass the test of Reason, of Science and of History. In any examination of systematised Religion we may make, we are entitled to seek for these, to see whether Reason be logical, that Science be methodical and withal sound, and whether historical details are authentic. If Religion is not ethical and inspiring, if it cannot, if called upon to do so, meet universal needs, there is some element lacking in its make-up, and because of this it has to be superseded by another form of faith.

On such lines we will proceed to examine some of the great Systems of Religion, ancient and comparatively modern. They all represent man's quest for connection with the Infinite and Eternal, though notions concerning them have been variously conceived.

We will commence our investigation with the religion of Babylonia and Assyria. These two powers of the ancient world represent one movement in man's civilisation, and their religious ideas and centres of worship, as well, in fact, as their political methods, are so fundamentally the same that they may be considered together. The first authentic date in history in connection therewith is 3800 B.C., when in the reign of Sargon I there arose these great pagan empires. The distinction and the difference in temperament and outlook on life of these two peoples are well worth notice, for the Babylonians were naturally a peaceful, pastoral people, while the Assyrians were a conquering, warlike race, unmerciful to their captives. It speaks volumes for the unifying nature of Religion that as a system it could draw these two peoples of such different characteristics into relationship with each other.

The primary name of the chief ruler of a city in the times of these empires was *patesi*. Possibly the idea of Priesthood was involved in the name, for in practice he was the High Priest of the local shrine. These shrines, for they were numerous, were the most prominent objects in the level plains of Babylonia, and as far as can be ascertained only one deity was worshipped in each city. Sometimes the deity was known as "Bel," the great god, or lord of a given place. But there were other gods

identified with the powers of nature. Thus the God of Sippar was Shamash, "the Sun-God," and the God of Ur was Sin, "the Moon-God."

It is considered now that the natural object was not really regarded as more than a symbol of that represented. If we care to go back in imagination to roam around one of the towered temples of Babylon, "the Scarlet City," with its walls one hundred feet high, we shall witness a gorgeous spectacle. Crowds are coming and going, prostrating before the idol of Ishtar, the goddess of motherhood and love, the spirit of sex and fertility, the principle of life and the personification of the female element in nature. At the spring festival there occurred the celebration of the power of reproduction among plants, animals and men. The sex rites are proceeding and the temple courts are choked with virgins who, at a price, will belong to a man for an hour. Until this had happened the maidens of Babylon were considered to be incapable of bearing children and unfit to marry. The wages of the young women were used as a gift to the Goddess of Love.[1]

The priests of the city walked about in the streets saying their offices and asking for tribute in gold as well as body. These men were of various orders, being magicians and medicine-men and astrologers, and because all human souls were believed to be attached, for good or evil, to the stars, one of the main pursuits of the priests was star-gazing, of course at a price. Superstition was rife, for fortune-telling was a profitable livelihood, and extortion from the poor caused the kings in turn to pass laws on the subject. One could readily imagine that the priesthood of Babylonia was low in character, but we are assured that the opposite was the case. Reference has often been made to the beauty of the ancient hymns of this period. In them there is remarkable evidence of spirituality and religious insight, and it is said that if the name of Jehovah was inserted in place of the Sun-God Marduk, many of them could be used by a pious Hebrew. At the same time it has to

[1] Dr. F. T. Miller, *World's Strange Religions*, vol. 2, p. 9.

be admitted that the actual worship of the people was that of the crudest idolatry.

Dealing with a period that covers something like three thousand years, it is not surprising to find that a multitude of gods arose and a great variety of religious customs prevailed. Association with other peoples, such as the Elamites in the East, the Hittites in the North-West, kindred Semitic tribes and the Egyptians in the West and South-West, meant some amount of exchange of religious ideas; and when, owing to assaults by marauders from the mountains and the desert, actual combination of forces took place, the deities had to be considered in their relationship to each other and their suitability to changed conditions. Thus we learn that Ningirsu, "The Lady of Girsu," even changed her sex, becoming the masculine deity of the conquering Lagash. Nergal, again, the "God of Death," mingled with Ashur, the ferocious god of the Assyrians. The priests of Moloch sacrificed children in public and travellers went home to spread the practice of the cult in their own land.

The worship of Baal, against which Old Testament writers constantly protested, was a powerful institution among the Semitic peoples. In front of the temples at Babylon the sun's rays descended on the gigantic statue of the Sun-God Shamash and numbers of priests would pour libations on the altars, washing, dressing and offering sacred animals as sacrifices for divination purposes. The temple of Sin, the Moon-God, had a holy of holies, into which no worshipper must enter, but in the hall outside this the votaries of the god would stand in silence, while chants were being sung and ritual dances performed. From altars from which moonlight descended were reflected the pools of live blood, proceeding from the bodies of sacrificial victims.

In the mountains of Assyria there were the stone temples of Ashur, the "God of Warfare," who was held to rejoice in the shrieks of slaughtered infants and women, and who would urge his armies forward on new invasions of robbery and

bloodshed. There are the records on tombs and monuments, telling of hundreds of gods and two separate trinities, one of Bel, Anu and Ea, or Earth, Sky and Sea; and another of Shamash, Sin and Ishtar, or Sun, Moon and Venus.

Babylon and Assyria owned beneficent gods and demon gods without mercy. Against these latter spells were recited and charms worn, and to them special sacrifices were made. Every seventh day was consecrated to the demon gods. Its name was Shabatum, and from this custom and name the Hebrews built up their Sabbath.

We may not deal with the great mass of detail to hand regarding the worship of certain gods of note, but we find that Babylon fell under the "vengeance of the gods" and "Nineveh fell." We know the story of the profligate feasts of Nebuchadnezzar's palace, with its famous "Hanging Gardens of Babylon." The Biblical story, which is truly dramatic in its representation of the feasts of Babylon, gives some insight into the minds and morals of the peoples of the time. At the very outposts of Christianity, afterwards to rise to such eminence, in the Tigris and Euphrates Valley, near the reputed site of ancient Eden, nations set up sensuality for spirituality, and consequently man did not find the true God. In recent times an enormous amount of material concerning the religion of these empires has been excavated, and much of it remains yet to be translated; but in it all, after three thousand years of Evolution in the empires, there is no real assurance that the action of one god can be traced. Divine names like Ilu-abi are found to mean not "God" but "a god is my father," and there is nothing but disappointment for those who have thought that in ancient Babylonian records the name Jahweh appears, for this is quite unsupported by reliable evidence.

The religion of ancient Egypt presents great complexity to the student, and yet there are quite simple explanations of it to be found. It was simple because as a general principle it reflected the divine power recognised to dwell in sky, land and river, while it was complex because of the countless

localised deities, which were in most cases fetishes, or more often sacred animals which were regarded as objects worthy of worship. The whole system really narrows down to a struggle for honours between Ra, the Sun-God, King of Heaven, and Osiris, the resurrected god of the underworld, whose continual death and resurrection were manifested in the rise and subsidence of the Nile.

The final honours went to Osiris, or the Good Being. The king was himself divine and he stood between the two gods. By subtle reasoning he was declared to be the son of Ra, on the one hand, and on the other, Horus, son of Osiris, the ancient dynastic god of Egypt. This made him Ra's earthly representative and also the successor of the dead Osiris. The dynastic Egyptians brought with them the idea of anthropomorphism: the gods were conceived of as men, and conversely the men as gods. Many schools of theology were established in the country, and when, as often happened, they combined their contradictory doctrines, complexities arose.

At Hermopolis the supreme deity was Thoth, the Moon-God and patron of learning, who had created the world by his voice. At Heliopolis the inferior deities were resolved into forms of the sun-god in his threefold manifestations as rising, midday and setting sun. But the official religion and the orthodox belief of Egypt eventually became that of Abydos, with its god Osiris. This deity had revealed himself in human form and become the benefactor of man: after his tragic death his devotees believed that he had risen again, as they hoped also to do through faith in him, and it is held that those who followed his example on earth would inherit with him the Paradise of the Blest—the fields of Aalu.

The Osirian creed taught that salvation could only be obtained through the attainment of a very high moral code, and the judgment of the soul by Osiris after death was a strict and severe one. Osiris was one of a trinity, the other members being the goddess Isis, whom Osiris is said to have married,

though she was his sister, and his son Horus, the avenger of his father, with whom also he was one. Horus had been identified with Ra, the sun-god of Heliopolis, and his title was the Redeemer. The early Christians of Egypt saw in this title a reflection of Christ.

The ritual of the Osirian creed was contained in the "Book of the Dead" which originated in the age of the First Dynasty, but this creed was not universally accepted before the time of the Eighteenth Dynasty, the most splendid era of Egyptian civilisation. Under the earlier dynasties the other world was thought to be a dark and dreary underground region, depending for its conditions on the moral behaviour of man on earth, who was thought to be not only body but also soul. In place of the winged "ba" or soul, the Egyptians believed in a "ka" or double, dependent on the food and drink offered in the tomb and condemned to a shadowy existence in the sunless land of the dead. At death the soul was tried by Osiris and the heart was weighed against Truth. The Negative Confession was then made, in which simple and practical misdoings were examined, and these material acts were examined in the light of the high code of ethics set before man.

Thus the evil-doer was condemned to torture, or perhaps reincarnation as an animal, and the righteous, after many grades of purification, were suffered to enter Paradise. This sphere was regarded as a joyous reproduction of earthly life, in other worldly states, or as a mystical union with Osiris, the blessed soul actually taking his name. At the end of the Eighteenth Dynasty Amenhotep IV tried to inaugurate a new faith, which was a pantheistic monotheism. This king assumed the double crown in 1370 B.C., deposed the god Amon from his throne and erased his name from all inscriptions throughout the land. "Aten," the flowing disc of the sun, came to be used as a name for the sun-god himself, and a cult of Aten as a distinct deity arose. Amenhotep then changed his own name to Akhenaten. The manifold deities of Egypt had by this time been resolved into forms of "the one God," and to this One

God the king gave individual shape, seeing his visible symbol in the solar disc.

For the first time in Egyptian history it was declared that all mankind, Egyptian and barbarian alike, were children of the "One God," and that beasts, birds and plants, including the sacred animals of Egypt, had their origin in him. Akhenaten attempted to extirpate the worship of Amon and the old official religion of Egypt, articles of the new faith were drawn up, and enshrined in a creed, and Pharaoh himself, an intense individualist, preached sermons on them.

This heresy did not last long, and it died with Akhenaten. The Eighteenth Dynasty went down in disaster and it was a long time before Egypt regained the temporal power it had lost during Akhenaten's reign.

Under the Nineteenth Dynasty the solar theology of Heliopolis prospered, and great stress was laid upon knowledge of its religious mysteries. Salvation was held to depend on such knowledge. The Osirian Creed with its doctrine of righteousness was eventually replaced by a system of Gnosticism. A great difference was evident in the worship of the uneducated, who continued to deify the sacred animals as of old, while the educated regarded these as mere symbols and forms of the divine. Both classes, however, were steeped in Magic, and the "Book of the Dead" is full of it. This magical element increased, so that in time the charm and the amulet obtained far more prominence than the performance of good deeds and resistance to evil.

The old Egyptian ideas of right and wrong, as to duty respecting the gods and their own neighbours, thus gradually declined in favour of a doctrine of justification by works. The greatest assurance of divine favour in this life was the performance of certain religious and magical acts, and upright conduct took a second place. Rite and ritual became the most prominent features to compel the gods to carry out man's desires.

Ancient Egypt was the first known centralised govern-

ment in which the priests of Religion had the supreme power. From 10 to 20 per cent of the people and from 20 to 35 per cent of the entire wealth of the country was under the direct control and ownership of the priesthood for nearly the whole of the country's history. Hence, in order to keep their power, many of the kings and queens became high priests and priestesses of Religion. Magnificent temples arose, and these became the central buildings of the cities and the most important in the life of the people.

To-day, over 90 per cent of the Egyptian people are Mohammedans. As we reflect on the strange religion of Egypt, whether in the Old Empire, 3400 to 200 B.C., the Middle Empire, 2000 to 1600 B.C., the New Empire, 1600 to 1100 B.C., or the Later New Empire, 1100 to 332 B.C., we cannot escape the impression that this religion was a step towards future truer faiths. The countless monstrous figures of the deities, half animal and half gods, caused people like the Hebrews to revolt from their worship and doubtless led to a search for the "true God," and an insistence by the Commandments later on: "Thou shalt have no other gods before Me, and thou shalt not worship any graven image."

The Chinese people claim that theirs is the oldest government on earth. That as a human group in the world they can antedate the Egyptian, Assyrian, Babylonian, Persian and all scriptural records. They talk of P'an-ku, millions of years ago, though the first historical emperor they record is Fu-hi, who lived less than three thousand years before Christ. It is often stated that Confucianism, Buddhism and Taoism are the three religions of China, but in reality the first religion of the Chinese race is Universism. Early China was monotheist. Its Supreme Being was named Supreme Heaven, Supreme Ruler, a Personality and not the material sky-vault. He was the author of existence, the promoter of human relationships, and could reward and punish mankind. No representations of him were made, but sacrifices were offered to him, especially oxen. The happenings on earth were made

known to him by kindling fires upon the mountain-tops and sides.

Divination was practised by means of tortoises—their arched shell representing heaven; their flat under-plate the earth; their flesh, mankind. The Emperor was considered to be divinely predestined and specially prepared for his office, and he had unique touch with the Supreme Being. The powers of nature, such as the wind, thunder, rivers and territory, were worshipped by individuals in their own districts. Then came the ideas associated with ancestor-worship. Regional spirits were those of noted predecessors in office and in the family, and although Supreme Heaven punished wrong-doing, yet the standards of right and wrong were just what pleased parents or national rulers. Ancestors were supposed to be somewhere near man, for food and clothes were provided for them and their presence was invoked.

Sometimes a living representative would be regarded as a sacred being, and would be ministered to in matters of food and clothing and homage. Under the Chou Dynasty, which lasted for eight centuries, from 1122 B.C., the early religious simplicity was added to by some Indian practices and beliefs, so that, for instance, the names given to the Supreme Ruler, indicating his unity, his residence and his ruling authority, suggested polytheism. But the Chinese were never metaphysicians, in spite of certain simple notions, such as Yin and Yang, repose and action, which alternated in and constructed the Universe. The other world was represented as very like this, for the fear of hunger therein was really dreaded. In 535 B.C., Izu-ch'an propounded a psychology which has not died out in the succeeding ages. It was that man's soul is double. There is the inferior soul generated with the body and which soon after physical death dwindles to extinction. But the higher soul survives, and it has excellences according to its standard of education and nourishment. Ritual must be brought to bear upon it, and it will be quiescent, otherwise it may promote mischief.

It was somewhere in the sixth century B.C. that a man, Lâo-Tsze, one whose life is wrapped in legend, but whose fame equals or exceeds that of Confucius, gave to China her most profound system of idealistic philosophy and a spiritual religion. This hermit sought no disciples and willingly taught inquirers into his system free of charge. He wrote no books in his lifetime, but his word, "Tao"—"Way", came to be regarded as the Prime Principle, which progresses and retrogresses by way of "ch'i"—breath, which underlies all phenomena. Perhaps the teaching of Lâo-Tsze was a restatement of former ideas extant in China, and his materialistic pantheism was probably derived from the monistic pantheism of the Upanishads. His tiny manuscript, known as the "Tao-Teh King," sweeps away the Supreme Heaven, and contends that human beings are exhaled into brief illusory beings, only to be reinhaled.

Buddhism powerfully influenced Taoism, which borrowed from it the belief of transmigration. Lâo-Tsze was deified and forms a triad with P'an-ku, who was the Great Beginning, or Demiurge, and the Jewelled Sovereign Lord. Taoism contains some remarkable conceptions regarding God, in spite of its poly-demonistic features. Chuang-Tsze, about 330 B.C., wrote: "Man knows God as the Great Mystery, he knows Him as the Great Illuminator, and as the Great Equitable; he knows Him as the Great Infinite and the Great Hope. To know Him as the Great Destiny is ultimate knowledge. The Great Unity is everywhere, and the ultimate end is God."

Taoism is now a kind of atheist ritual and not a real religion, as its best features did not survive.

Confucius, or K'ung-Foo-Tsze, born about 550 B.C., was partly a sceptic, a man who mistrusted his own imagination. Like Lâo-Tse, Confucius was alarmed at the conduct of the people. The former preached perfect abstention and the latter practical action in daily life. Confucius desired men to study the history and actions of the past, and to have no speculation as to gods, or soul, or another world. He did not claim to be

a wise or benevolent man, but simply consistent as a worker, whose efforts were centred on making the present world-life better than he found it. He avoided discussion on supernatural matters, urging that as man could not as yet perform his duties to his fellows, he could not be expected to carry out his obligations to spirit. As life was so little understood, said he, how can death be studied? He taught that all should worship the spirits of their ancestors, and that prayers consisted in virtuous conduct.

Confucius compiled the Odes and the Annals, in order that ancient lore might be relearned and preserved. He urged the need for a practical governing class to whom loyalty was to be absolutely rendered. The Emperor alone must worship Heaven as the "Son of Heaven." Confucianism was valuable to the nation in that it was suited to Chinese ideals in its moral code, and in its full recognition of the power of the law. It was weak in that it made man the centre of the Universe and ignored God.

In 213 B.C. the Emperor Shih-Huang, the destroyer of the Chou Dynasty, being at cross-purposes with the Confucians, had the sacred books destroyed and went over to the Taoists. A drastic change in religion was made in A.D. 65 after an embassy had returned from India with Buddhist books, relics and two monks. Since that time Buddhism has had its alternating periods of success and persecution. The triumphs of Buddhism have been due to the satisfaction rendered to the imagination and affections of the people in the ever-increasing body of mythology and ritual. Taoism had failed because of its revolutionary character and Confucianism because it was hopelessly and inhumanly dry and uninteresting.

In the year 960 the Emperor was attracted by Japanese Shinto, and until the mid-twelfth century a new State Church flourished. After this Confucianism revived but soon divided up into factions.

Universism permeates Chinese Buddhism, which is now nineteen centuries old. To be a monk is to be a consistent

Buddhist. To become a Buddha entails a process of monastic ordinations. The first stage in salvation is to become a *deva* or saint, but the word really means God. This stage is attained by men who enter the Sangha, promise to keep the ten commandments of Buddhism, and who receive the tonsure and the garment of poverty. When admittance is permitted to the order of mendicants, each candidate receives an alms-dish. A promise is made to obey the two hundred and fifty monastic rules of life, and on this the grade of *arhats* is entered. Shortly after this confession of sins is made, ablutions are performed, new clothes are donned and an oath is taken to obey the fifty-eight commandments of the Mahayana contained in the Sutra of the Net of Brahma. A litany is then recited wherein some three hundred buddhas are invoked and other monks stick bits of charcoal over the shaven heads of the ordinands. With the lighting of these so that they burn into the scalp, the ceremonies end, and the candidate becomes a bodhisattva. Very high value is set upon the Sutra or sacred books, which are very bulky. The monasteries are on the mountains, and because of this fact, together with the sacred reading of the monks and their practice of magical arts, a regular rainfall is guaranteed. In the temples there are many statues of buddhas and bodhisattvas. The principal gods are "Kwanyin"—"She who hears the cries of man"—and her father Amida, the Divine Lord of Western Paradise.

Statues also of Sakyamuni or Sakya are set up as well as of Maitraya, the Buddha to come. Worship has its expensive and elaborate ceremonial and is reverently performed. In addition to those following other faiths there are probably about eight millions of Moslems in China and two millions more in Chinese Turkestan. Christianity has had a chequered career in China, and persecution of Roman Catholics and Protestants has occurred in the past. But in spite of this there are to-day something like three million Christians in China.

Max Müller once said: "If I were asked under what sky the human mind has most fully developed some of its choicest

gifts, has most deeply pondered on the greatest problems of life and has found solutions of some of them which well deserve attention, I should point to India."

Religious worship in India goes back more than a thousand years B.C., and the primitive peoples of this era worshipped their own ancestors deified as hero-gods. Magic charms and spells were in use to influence the spirits and demons, to cause rain to fall and to increase the numbers of flocks and herds. This period is called the Vedic Age, the literature of which, the work of the priesthood, has survived and is known to-day as the Vedas-knowledge. Behind this period we can imagine how a gradual development of Religion took place concerning the personifications of natural forces, and so Dyauspita, the god of the shining sky; Varuna, the god of the darker sky; Mitra, the god of light; Agni, the god of fire; Vishnu, the sun-god; Prithivi, the god of Mother Earth; Mohas, the dawn goddess; Surya, the sun-god; Vayu, the wind-god; Indra, the god of storms; and Soma, the god of intoxication, were some of the deities added to Religion from age to age until the number of gods of ancient India numbered about thirty thousand.

But when the tribes became merged into larger groups and Religion developed, the poets and musicians were chosen to be priests, and these declared that all people were divided into four castes. The priests themselves were the Brahmans, then the warriors were Kshatriyas, the traders were Vaisyas, and the serfs, Sudras. There followed the production of a great treatise dealing with ritual, law and theology. The volumes dealing with theological issues developed the idea of one great Absolute Power behind all the Universe, who was identified with good and opposed to evil. These "Upanishads" were guesses at truth and the beginning of a philosophico-theological system. The one Supreme Being was neither male nor female, but a "Supreme Self" called Brahma.

The soul of man becomes identical with this mighty spirit when, after many incarnations, it has got free from all the

consequences of evil, and absorption by the Eternal Self takes place. The system which contained this doctrine and much more proved to be too complicated for the average Indian, who still preferred to worship the old deities or to invent new ones. Then three new groups commenced the worship of a Trinity of deities, Krishna, Vishnu and Siva. Vishnu was celebrated for the three great strides he made across the sky, symbolic of the rising, culminating and setting of the sun. To-day he is called the "Preserver," and when the world suffers from some great evil he becomes incarnate in human form. He is represented as having four arms and is black in colour. Each of his hands holds an object, the lotus, a club, a shell and a discus. He is mounted on the Garuda, an anthropomorphic beast with the head, wings, beak and talons of an eagle, and having human body and legs. No animal sacrifices are offered to Vishnu, and his priests are usually Brahmans.

Krishna, in some of the sacred writings, is called an incarnation of Vishnu. His are the powers of conservation, while those of creation are reserved for Vishnu. His wife's name was Radha, a goddess, and his priests claim to be semi-divine. Krishna holds much the same relationship to Vishnu as in Christian minds Christ holds to the Father. The practices attached to this system contain many evil and licentious details.

Siva or Shiva is the most popular god of the Trinity, though he typifies the principle of destruction. Practically every village in India has a shrine dedicated to Siva, and his holy symbol, the linga, or phallus, represented by an upright cylindrical block of marble resting on a circular slab with a hole in its centre, is prominent therein. Amulets of this symbol are largely worn by his adherents. His character has been described as passionate, violent and licentious, and his wife was Parvata the Terrible. Murder and sex perversion are part of this system of religion.

The great metaphysical and esoteric principle of the Brahmanic religion is the law of Karma, and by this it is held that all creatures are merely manifestations of the One

Supreme Self. All things are more or less illusory forms or aspects of the Great One, so that there was nothing that could not be tolerated provided it was not considered to be more than that.

Vishnu came into prominence in the fourteenth century A.D. as a cheerful god, coming down to men by way of *avators*, a series of descents, by means of which the god is manifested wholly, fractionally, or barely at all in beasts and men and gods, including Krishna and the Buddha. These notions tend to devotion rather than to effort, and to asceticism: to polytheism rather than theism.

Siva, on the other hand, was preached into eminence in the eighth century A.D. He held aloof from men and needed to be reached by ascetic deeds. Many fanatical sects came into existence, which sought to reach by self-torture an emancipation which would ensure their absorption into the Mighty All. These two cults threatened to divide the Hindu world, but the Brahmans by a supreme effort united them both in theory and in fact. They published the Hindu Trimurthi—Brahma, Vishnu and Siva—the One Ultimate Deity with His aspects or energies, both Creative and Destructive. In Hindu mythologies there were always female counterparts of the gods, an idea explained by divine productivity, for divine power combining with matter produced innumerable forms. The goddesses assumed separate values, especially by the twelfth century A.D., when Saktism, called also Tantrism, prevailed. A thorough explanation of details of beliefs and practices connected with Indian Religion as it developed must be sought elsewhere, but eventually across it struck Buddhism. Siddhartha Gautama was born in 563 B.C., in the Napalese foothills, and in course of time his system attracted millions of adherents. Buddhism, as Siddhartha's religious system was named, began as a protest movement against Brahminism but within Hinduism. It had within itself the characteristics of a great world religion, and in China and Japan to-day it is powerful, but in India proper it is little more than a memory. The young prince of the Gautama

family, who was to exercise such a religious influence on the world, was kept by his father, the Raja of Kapilavastu, in ignorance of the sad things of life, until knowledge came to him almost by chance. He discovered that all men are subject to age, to infirmity, and to death, and so he determined to make a great renunciation, to wander through the land as a beggar, seeking the solution of the mystery of life and of the problem of evil. For six years he tried to work out his problem, and at the end he saw the vanity of mysticism and asceticism and he was "enlightened."

The teachings of Buddhism and the noble system of its founder are worth careful study. Buddha wandered over India for forty-five years and entered into the Great Peace which comes after the Path in 480 B.C. But his figure to-day remains winsome and majestic. Personally he was humble, tender-hearted and courteous, the essence of patience, kindness and gentleness. He has been called the Light of Asia, though he called himself the Eye of Asia.

Almost at the same time as Buddhism arose, Jainism was founded by Vahamana Mahavira. This order was a protest against ceremonial and sacrifice in Religion. Belief in trans-migration of souls led the Jains to cultivate respect for all living beings; to deny the existence of a supreme God; to seek a way out of the misery of life by austerity and self-starvation. Jainism is indifferent to the Vedas, but it did not break with Hinduism as drastically as did Buddhism. Outward actions are most important. Karma is of material nature. Nirvana is endless blessedness reached by perfect faith, perfect knowledge of the Jain doctrine and right conduct, without either desire or aversion to the world. Perfect men become "divine" as by accumulated merit a man may be reborn as a god, and remain one until he has exhausted his stock of merits. The liberated souls of men who have become victorious are above the gods, for they are never born again. The All-India Jain Association, formed in recent times by the leaders of the three sects of Jainism, has declared definitely for spiritual independence—that

is to say, that the soul depends upon no one else but itself for individual freedom and unlimited responsibility.

Then that Universal Brotherhood should exist not only with all men but with every living thing. Thus the current of life in the lowest living organism is maintained to be as sacred as the highest. As important, mighty and eternal, as in Juliet, Cleopatra, Caesar, Alexander, Mohammed, Christ and Lord Mahavira himself. Though the Jains still number about 1,200,000 in India, the day of prosperity for the system is over. Numbers drift back into Hinduism, and this is made easy because nearly all Jains employ Brahmans as their domestic chaplains, and often as ministers in their temples.

Hinduism seeks for God in the science of metaphysics, and the Vedanta System is the most popular philosophy in India to-day. This and other cults, including the Theosophists, hold millions of Indian people under their spiritual sway at the present day.

CHAPTER XII (2)

MANY GODS, MANY LORDS

PART II

PERSIA, GREECE, ROME, JAPAN, ISLAM

Christian people are not entitled to say that all Religion in past ages is false and unprofitable. Contempt is unpardonable in the attitude of approach to ancient systems of belief and practice. Treating non-Christian religions with justice, courtesy and respect should mark our examination of the ancient attempts to find God and worship Him. "God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is acceptable to Him."

If we believe that Christianity has broken down the middle wall of partition between the nations, and opened a universal temple, our contention must be based on knowledge and reason. Only by proving all things can we justly hold fast that which is good.

The Persian Empire occupies an important place in the world's history, and its religion is worth studying. The people are a fine sturdy race, somewhat resembling the ancient Romans, and we find that from very early times the Persians had a religion which suited their temperament and environment. First of all there is the animistic worship of the gods of nature, the sun, the stars, the trees and the fire. Polytheism and Magic are both present, as in so many other nations. Then there arose a philosopher-prophet, called Zarathustra or Zoroaster. His date is most uncertain, being given at various times between 580 B.C. and 1000 B.C.

In the sacred books, called the Avesta, this great reformer's system is set forth. We find that Avestic religion falls into two parts, that expressed in the Gāthās, and the rest. The Gāthās were metrical sermons attributed to Zoroaster, who

appears to have done in Persia, on behalf of Ahura Mazda, the "God of Light," what Amos in Israel did for Jahweh. It was at the age of thirty, paralleled in the lives of Our Lord, Buddha, Mahavira, and Mohammed, that Zoroaster had the revelation made to him which shaped the course of his life and teaching. He was translated to heaven three times in one day, to the very presence of the High God, Ahura Mazda. From this God of Light, the one god of the Persians, to be served with righteousness, Zoroaster received instruction in the new faith. This god was considered to be all-powerful: by his grace kings were allowed to reign, endowed with power, and could govern or defeat the nations. Alongside this Ahura Mazda the Persians had some other gods, who were, however, those of subject clans. Then Mithra, originally a god of light, and Anāhata, a goddess of water, are associated with the supreme god, denoting the respect given by the Persians to fire and water. Ahura Mazda was considered to be the creator of the heavens, earth, man, and man's happiness. Men pray to, worship and intercede with him.

Against the God of Light there were arrayed the forces of Angro-Mainyav, the fiery devil, powerful and ruling, but to be finally overcome by Ahura Mazda. A new order or school of Religion shaped among a group of Magi, of whom Zoroaster was leader, and this was at once popular. The Gāthās eliminate both Mithra and Anāhata, but they definitely teach Dualism. Twin spirits of Good, Purity and Light, and of Evil, Filth and Darkness, are said to create the Universe, itself divided into the world of Asha, good, and Drug, evil. Man must choose which of these two great forces he will serve, and to help him to a wise choice there are semi-personal beings, divine attributes we should term them. Six of these leaders of a kind of angel host were termed Good Thought, Right Law, Noble Government, Holy Character, Health and Immortality. It was through these that God communicates with man, and man with God.

The righteous, by practising justice, telling the truth and fostering agriculture, tread the path of the Kingdom whose

recompense begins in this life and is perfected in the next. The destroyers of crops and herds, liars and thieves inherit eternal torture in the "House of Liars." Ahura Mazda, with his six Attributes, personified forms, create a group of seven Ameshas-Spentas, Immortal Holy ones; Vohu-Manah is the Good Mind or Thought and the special protector of domestic animals; Asha is the Moral Law and the guardian of fire; Khshathra Vairya is the Good Reign and also patron of metals.

Then beneath these there are the Yazatas, ancient gods reduced to the rank of angels: one is Atar, fire, son of Mazda. Anahita was goddess or genius of waters, and Mithra is all but the personification of contracts, of military honour. The sun is his eye, he sees all. And he with Sraosha and Rashnu, Justice and Obedience, presides at the judgment of souls. There were guardian angels beneath these, but opposed to the whole system was Angro-Mainyav and his devils.

It was taught that during the first three thousand years of creation Ahura Mazda made only a spiritual world. Then Angro-Mainyav awoke and declared war for nine thousand years. It was during the next three thousand years that material things were created. The world presents a scene of conflict till the last three thousand years opens with the coming of, and the revelation to, Zoroaster. After him comes a series of prophets and a final supreme prophet, the general resurrection, the triumph of Mazda over his foe and a period of Unlimited Time is inaugurated.

Zoroaster had great difficulty in propagating his religious views. He went from tribe to tribe, court to court, and king to king, until, coming to the court of Hystaspes, the father of Darius, he succeeded in converting that monarch to his views. The people accepted this reformed faith gladly. Herodotus, who visited Persia in the reign of Artaxerxes, described this religion, though he claimed that after Zoroaster's death the worship of the Mother-Goddess of the Semites had obtained adherents. But Mithraism, the worship of the sun-god, also returned again.

After Zoroaster's death the religion fell into the hands of the priesthood, who made compromises with other religions in order to hold their power. To-day the religion in its highest form, with its ritual, purity and noble ideals of personal conduct, is practised by less than a hundred thousand people in India, called the Parsees. Judaism absorbed the ideas of a personal devil from Ahriman, the devil of the Zoroastrians, as also it adopted the idea of a great Judgment Day from this faith and Judaism handed on this latter to Christianity.

Many Mohammedan ideas come from Zoroastrianism, even though in the eighth century the Mohammedans slaughtered so many members of the Persian Empire that the religion was almost exterminated.

We often use the phrase, "The glory that was Greece," and history records the Golden Age of Science, Art and Philosophy, the story of which covers the long period between about 3000 B.C. and ends with the victorious conquest of Greece by Rome in A.D. 146. Religion in Greece marks an important advance on all that had preceded it. Prehistoric man, primitive man, and the civilisations of Assyria, Babylon, Egypt and Phoenicia had all reverenced and worshipped gods whom they feared and who in some sort or kind were severe in their punishments if they were displeased. But Greece substituted the idea of love for that of fear. It thought of beauty, love, law and order, and from these it created divine beings, worship to whom was paid because of the beneficial rule they were supposed to exercise.

Intellect was particularly active in this system, and the realm of the spiritual as we understand it to-day was almost entered, but not quite, and so eventually Greek religion failed to endure. Zeus, the god of heaven, father of other gods and of men, lord of the sky, and its wonders, patron of family and social life, and friend of the friendless, was the central figure of the god-system. He was said to have gained his position by killing his own father and conquering the Titans. Hesiod, about 800 B.C., wrote the story of his origin. Chaos, darkness

and confusion were the sources from which came the Earth, and the principle of love made the creatures as they were formed, both male and female. From Chaos came Erebus, the Darkness under the Earth, and Night. From their marriage came Light and Day. The Earth and Sky marry, and their offspring are the Titans and the Monsters. These bad children caused earthquakes and other calamities, so that Sky sought to destroy them. Mother Earth, shielding them, sought the aid of Cronus, her favourite son, and he wounded Sky, his father, with a sickle and dethroned him, becoming himself the ruler of Heaven and Earth.

To Cronus and Rhea were born three daughters, Hestia, Demeter and Hera, called by the Romans, Vesta, Ceres and Juno, and three sons, Pluto, Poseidon and Zeus, or Orcus, Neptune and Jupiter. Mother Earth saved Zeus from the untimely fate which befell the other five, and he in turn compelled Cronus to disgorge his brothers and sisters. Depriving his father of all his power, he gave Pluto the rule of the underworld, Poseidon commanded the sea, Hestia governed the homes of men, Demeter ruled the fields and grain, while Zeus ruled over everything and he made Hera his queen. In the Grecian cities there were gods almost without number, but there were twelve who stood for similar ideas and these were universally worshipped.

Hera (or Heré) was the goddess of marriage, and she may possibly be pre-Greek, though the ritual of her sacred marriage need not be a symbol of the mating of two cults. She was represented as a very jealous wife and to resent infidelity. Ares, the god of war, known by the Romans as Mars, Hebe the cupbearer of the gods, and Hephaestus (or Vulcan) their blacksmith, were the three children of Zeus and Hera. Athene, the Minerva of the Romans, was the goddess of wisdom. Miraculously born, she remained a virgin goddess and was the patroness of just wars. She was also the patroness of the Arts and Crafts of Peace. Then there were Phoebus (or Apollo), the "God of the Sunlight," of medicine, of physical mind

development and also of prophecy. This god had oracles at Delphi and other cities, where he made known his prophecies. Modern statues and pictures of Apollo are in keeping with ancient ideas of his handsome form, for he was held to be the criterion of manly beauty.

Artemis (or Diana) was the "Goddess of Chastity," of the hunt and of the moon. She was a virgin and was particularly skilled in the use of the bow and arrow. Then the goddess of love and beauty, Aphrodite (or Venus), the daughter of Zeus and Dione, was called the foam-born because Hesiod said that she arose from the sea. As a benefactress she was held to control the fruitfulness of the animal and vegetable creation. Her son Eros (or Cupid), the blind archer with his arrows of love, pierced the hearts of men and maids alike. Hermes, again (or Mercury), the "God of the Lyre," was the conductor of men's souls to Hades and protected travellers. He was the god of industry, but also of knavery. Because he protected the messengers and heralds of the gods, he is represented as having winged feet and wearing a hat.

Demeter (or Ceres) was the "Goddess of Sowing and Reaping," and her symbols include the sheaf of wheat, the cornucopia, or a sickle. Poseidon (or Neptune), the brother of Zeus, was "Lord of the Sea." His residence was in the depths of the sea, and by the use of his trident he could rouse or abate storms of waters. Triton was his son, and he was trumpeter of the sea and controlled its waves. Poseidon had another son, Proteus, who was a prophet and who could change his form when he so desired. Pluto (or Orcus) was the "God of the Underworld," the gates of which were held to be guarded by Cerebrus, the three-headed dog with serpent tails, and compassed by the rivers Styx, Acheron, Phlegethon, and Cocytus. Then there were the Nine Muses, daughters of Zeus and Memory, famous for their patronage of Epic Poetry, History, Dancing, Lyric Poetry, Tragedy, Love Poetry, Sacred Poetry, Astronomy and Comedy. Their names are quite familiar

to many Britishers as they have been chosen as names of English battleships.

Space forbids the enumeration of more of the Greek gods, for there were hundreds of principal and lesser deities and god-heroes. Every phase of life was catered for and protected in the interests of beauty and culture. With such numbers of deities and in view of the high plane of philosophy and culture reached, it might be supposed that a great advance might be made towards a doctrine of God, but all we find is numberless stories about the gods and their actions. Ancestral rites were enjoined, feasts organised and processions ordered, all characterised by symbolism, and in these the people were taught to express their needs and appeal that they might be granted. Reason and rationalism were both prominently active in the Greek mind and mythology grew apace as its body of poetic stories, emanating from priestly minds, was written down by the poets and scholars. The names of the philosophers and poets of Greece will live for ever. It is no purpose of ours to name them or their works. But Greek religion failed, the gods were discredited and even science and philosophy, grand and lasting in their effects as they have been, could not survive. Intellectuality was greater than intelligence and at no time did Greece allow for the spiritual urge of man apart from intellect, and so the nation with its reason, philosophy, science and physical culture, which had all succeeded the belief in mythological gods, fell before the advance of Rome, 146 B.C.

Two thousand years ago Rome, built splendidly on its seven hills, ruled in pomp and circumstance over most of the known world. Back through its five periods to 750 B.C. we can examine its religious observances, and a very thorough system can be traced. In the beginning of the life of man in the Italian peninsula, we find that the people had a superstitious awe for the phenomena and forces of nature, so that they reverenced trees, stones or sky. There is no record of any time when the ancient Aryan god of the sky, Dyauspiter (Jupiter), was not worshipped. But the chief principle underlying all reverence to the gods was

that they should be chosen because of their human interest. Personifications were vague and often nameless, though when names were given they were expressive of action. Thus Statana was invoked to make a baby stand; Levana to lift it; Carna saw to your digestion; Cloacina to the drains. There were countless Powers which influenced every stage in the growth of the crops: the Semones saw to the sowing; Fauni were the voices of the countryside. Circumstances created the domestic, pastoral, agricultural, social and civic feasts of the Romans. Robigalia was the day of the procession made to invoke Divus Robigus against red crop-rust. Fordicidia was kept by sacrificing unborn calves to provoke the growth of grain still in the earth; Cerealia was a ceremony in honour of the Creative Power; Vinalia was kept on April 23rd to obtain a good wine-year; the Ambarvalia was a procession round the fields on three successive days to invoke fertility.

The year opened with the ceremony of the dancing priests of Mars. This was to scare away evil and to incite the earth to activity. Added to this was a rite to expel the Old Mars, the decayed vegetation of the previous year. We may remember that the Christian Church preserved the procession of the Robigalia and of the Ambarvalia, the latter becoming a note of the Rogation Days before Ascension Day. The first of the Roman gods was Janus, the Opener and Shutter, who had a special cult and who was the first of the potentates and the power of Heaven. As the god of all beginnings, his month, January, became the first month of the year. Magna Mater, Mother Earth, was the first goddess, the beginning of life. The Romans had a high regard for the ties of blood and kinship, so they worshipped the spirits of the matters that had to do with the preservation of the family. The double-headed Janus was the deity that arose out of this idea, for he was the guardian god, and temples were dedicated to him.

The ancient Roman kings kept the communal fire ever burning. Vesta was goddess of the hearth, and the Vestal Virgins were appointed to keep the flame burning.

The family priest was the head of each household. His endowment of fatherhood was revered and called the Genius. His wife, possessing the sacred function of Motherhood, was also reverenced and her special attribute was personified as Juno. At the family altar in the home the father celebrated the sacred rites. Seven hundred years before Christ, many families banded themselves together for protection against their enemies, and a single State with Rome as its centre came into being. The family gods were adopted as official gods of the State and festivals were organised for public worship. When the name King became hated and the Pontifex Maximus, who had been the political head, became also the religious head, he was called *rex sacrorum*, "king of divine worship," and his house was called the Regia. Temples soon began to be erected on Rome's seven hills and sacrifices offered for national success. The old Greek mythology was eagerly studied, and many of the stories adopted.

Twelve gods were pronounced as superiors, and their temples named. These were Jupiter, the bright sky god to whom all lightning-stricken spots were sacred; all full-moon days, whose name we also recognise as Zeus: Zuno or Hera: Minerva or Athene: Diana or Artemis: Mars or Ares: Venus or Aphrodite: Vulcan or Hephaestus: Vestus or Hestia: Mercury or Hermes: Neptune or Poseidon: Ceres or Demeter: Liber or Bacchus: Libera or Prosperina: Orcus or Pluto-Hades: and Tellus, the Earth or Gaea.

Alongside these were the native Italian gods, peculiar to Roman mythology, as Saturn, Ops, Quirinus, Lucina, Terminus, Faunus, Sylvanus, Flora, the Penates, the Lares, Sol, Luna, Mater Matuta, Juventus, Fides and Feronia. The stories relating to these gods are to be found in Virgil's *Aeneid*, the Holy Book of Roman Mythology. The most sacred records possessed by the Romans were the Sibylline Books, three volumes of mystic revelations.

It was under these gods that Rome climbed to world supremacy, and then Religion declined. The altars were cobwebbed

and the temples neglected. Greek drama and philosophy undermined the intellectual basis and the emotional character of Religion. The auguries and auspices which sought the will of the gods before embarking on any important enterprise were matters of ridicule. Only the cult of the Dead remained active. The old ideas which had promoted family life weakened. The introduction of new thoughts and new practices in Religion made the ancient worship useless. The time came when a revival of Religion was attempted. Octavianus took the title of "Augustus," which means consecrated, and réalising that Religion is the most powerful of all cohesive unifying forces, he rebuilt the temples, revived many feasts, and honoured the orders of the priesthood and the Vestals.

Soon he became an object of religious veneration. Religion became popular once more, and Demetrius in 307 B.C. conquered Greece and received divine honours as an oracle and a god. Emperor-worship increased in the army and thence among the people, until emperors in succession received the worship of the nation. In 168 B.C. Antiochus IV (Epiphanes) took Jerusalem and set up a statue of the Roman Jupiter which featured Antiochus, and was also identified with the Hebrew Jahweh. This act was in line with the Emperor's wish to unite his dominions and peoples in one, perhaps in one civilisation, with One Lord and One God.

The revival in Religion was due in the main to the increase of a deep realisation that some other-world happiness could be obtained and that mere earthly prosperity did not bring that lasting satisfaction that man earnestly craved for. There were many springs which fed this stream of religious advancement. Literature helped it, and the great and lowly alike who came into the Empire from the East told of their religious experiences. Consciousness of the value of right conduct developed, and the priests of Religion ministered to its progression. Religious philosophers assisted the movement, mysticism advanced from the East and hero-worship proceeded from the cults formed for its preservation to higher objects of faith and worship,

eventually of course to Yahweh Sabaoth, the Most High, and so on to Christ. But in the course of Roman history there was yet a long way to go, for the old orgiastic cults recovered strength and held sway for a while. Christianity arrived too late to save the Empire. Moral degradation and social declension worked among patrician and plebeian alike until even the promise of immortality was interpreted into rites of sensuality. The cult of Mithra, a form of the ancient Persian sun-god worship, available for men only, became at one time the religion of the State.

The Epicureans, who taught the highest enjoyment of the Senses; the Cynics, who held that virtue was the aim to which life should be directed; and the Stoics whose chief ambition lay in the practice of endurance and self-control were three of the philosophies which appeared in Rome, and whose teachings still hold men in sway. But at length Rome fell, going to pieces from within and assailed by enemies without; and what is most noteworthy, due probably to the persecution of the Christians in the Colosseum and elsewhere, to the increasing power of the peaceful permeation of the invincible faith of Christ.

We to-day, with our boasted advancement, may not feel unduly confident in our position unless we hold fast to the principles of that true Religion which we have inherited. Nor may we forget what has come to our age from both Greece and Rome. Though they both perished, yet they laid certain foundations on which all since has been built. Greece pointed out the value of culture, and from that people came Euclid, with his problems upon which the science of mathematics is developed to-day.

In the far-away past Japanese religion had no name, but when in 522 B.C. Buddhism was introduced from China, the word Shinto, the way of the gods, was used to denote the traditional forms, while Butsudo was the name by which the way of Buddha was described. It has taken fifteen centuries to create a syncretism which Religion has become in Japan,

for the two systems are now inextricably woven together. Shintoism and Buddhism are, however, distinct organisations, and their ritual systems are very different and performed in separate temples. Some Japanese claim to belong to one religion or the other, but most are connected with them both, for there are many matters of faith which are common to both.

We may not forget, however, the large number of the educated people who term themselves agnostic and who desire to see the ethics of a Neo-Confucianism in vogue. But the two dominating religions of Japan do not regard the Church as a definite body of believers in either of their systems. But the public performance of Religion consists in attendance at certain ceremonies, which may be carried out at either a Buddhist or a Shintoist sanctuary. Among the more educated and thoughtful Japanese there is at any rate no religious controversy. Kunitake Kume said: "In what religion, then, do I believe? I cannot answer that question directly. I turn to the Shinto priest in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there are any essential differences, in the eyes of the Deity, between any of the religions of the civilised world."

This illustrates the absolute religious freedom which exists in Japan to-day. Yet there are 72,000 Buddhist temples in Japan, and 182,000 Buddhist priests. There are 172,000 Shinto shrines and 15,000 Shinto priests. Then there are also twelve forms of Christianity within the Empire, with about 900 churches and 150,000 members. The beliefs of Shintoism seem to us very extraordinary. The eighth-century scriptures, Kojiki and Nihonji, relate that the first divine couple, Izanagi and Izanami, peopled the earth with divine offspring, of whom the most important was Amaterasu, the sun-goddess. She was the grandmother of the first Mikado and was born from the right eye of Izanagi. The God of the Moon came from his left

eye, and from his nose there came a god who was a great deal like the devil of Christianity.

The number of Shintoist gods is said to be about eight millions, and among the notable ones we find the deities, "Mud Earth Lord" and "Mud Earth Lady," "O Perfect Exterior" and "O Venerable Lady." Two very romantic gods who ruled over love and courtship were "Male who Invites" and "Female who Invites." Then among the great number of romantic and mythical gods there were the wonderful "Floating Bridge of Heaven," the "Jewelled Spear," the "Mighty Sword" and the "Mystic Mirror."

Shinto was in its early form the worship of nature-forces, and with this vague nature-worship there were ritual purifications and some ancestor-worship. There was no clear distinction between gods and men, nor other-world sanctions for behaviour. After death, souls from their "world of weakness" had power to bring comfort or annoyance to their survivors, and therefore it was necessary that they should be propitiated. The development of the nationalistic aspect in Shintoism is modern, but based on early mythology, the ancestor of the Japanese dynasty being a grandson of the sun-goddess Amaterasu. Had it not been for this Shinto would have been completely absorbed into Buddhism, but it was too valuable a theory of divine right to be set aside. The fate of the kingdom was held to lie in the hands of the Emperor, and he alone could approach the gods. It was said that but for his intervention between the gods and the people at stated times, the sun would go out, the moon would fall, the rivers dry up, and the sea swallow up the land. Mikadoism is the very heart of Shinto, which in itself has no creed and no theology.

If we look for a dogma it is simply one word, purity. Shinto has often been declared not to be a religion at all, for the official aim has been to make it possible for every Japanese, whether Christian or Buddhist, to be a Shintoist as well, absolutely loyal to the Mikado.

Buddhism brought colour and variety into worship, and a

combination of religious systems was devised. The Shinto gods were deemed to be reincarnations of the Buddha, who climbed to the highest rank at the side of the sun-goddess's son. About A.D. 1700 a reformation came about. Three notable men had devoted their lives to dethroning Buddha, Confucius and Taoism, and all dogmas, moral laws and foreign ritual were to be eliminated. Little save the Mikado and the duty to follow instinct remained. It was held then that the innate perfection of the Japanese nature needed neither saint nor sage to support it. The gods of Shinto are called "Kami," a term which means "high" and "exalted," and this name is also applied to demons. The gods form two main groups, deified native powers and deified scholars, warriors and ancestors. The gods have no ethical qualities. There are no images in the simple Shinto shrines, many of which could be carried about in a wheelbarrow, but only symbols, like a mirror, denoting the shining of the sun-goddess. Worship is practically the entertainment of the deities by offerings of food and theatrical performances.

But it was Buddha that brought the art of China to Japan and a full civilisation. Nirvana was a definite Paradise-heaven. It would be impossible to speak of all the gods and goddesses who peopled the Japanese Buddhist heaven. Amaterasu herself became a Buddha. Japanese Buddhism soon divided into many different beliefs and practices. There are two main categories, the Holy Way and the Land of Purity. In the "Pure Land" sects, which were called by sixteenth-century Jesuit missionaries a kind of Buddhist Lutherans, man is saved by divine grace; but in the "Holy Way" sects he is saved by his own personal strivings. The sacred books of Japan, even the Tripitaka, have never yet been translated from the Chinese. But to twist the revolving bookcase in which the canon or part of it is placed gains for you so much merit as if you had read the six thousand seven hundred and seventy-one volumes it contains.

Islam is the proper name of the only living, growing and almost universal religion in the world outside Christianity. It

is a faith that has created the Moslem world, and its followers number more than two hundred and fifty millions. These are found mostly in tropical and sub-tropical countries. It was Charles Martel who checked the advance of the Moslem armies, at the Battle of Tours, and saved the civilised world from being enthralled in the faith of Islam. Before this time history records the shedding of the blood of millions of men in the age-long conflict which this faith provoked, and the invasions of Spain and France, the Crusades, the establishment of Constantinople as Islam's capital city, and the recapture of Jerusalem in recent times remind us of the power behind the faith.

The home of Islam is Arabia, a vast but poor land, with some small fertile portions and many oases. The Arabs were polytheists worshipping many gods and spirits, idols, sacred stones and trees, as well as the stars and heavenly bodies. Worship included sacrifices and many processions round the sanctuary, but the chief ceremony was the great feast held at Mecca in the autumn of the year. Mecca contained the most important sanctuary, though its situation was in a desolate valley. At this feast, three months' religious peace was observed, and at the marketings at this time important proclamations were made and wars were planned. This noted sanctuary was on an important route, and in its walls was embedded the sacred "Black Stone." Barbarism raged in this chaotic sphere, murder, robbery and pestilence were the accompaniments of demonology and the worship of the gods.

The Arabs could not be said to be a religious people, and their moral sense was very low, gambling, drunkenness and profligacy occupied much of their attention, the position of women was a degraded one, and many infant daughters were buried alive at birth, so little was thought of them.

Yet in the south of Arabia there was a higher sense of religion than elsewhere, and monotheism was believed in at the end of the fourth century. Quite a number of Arabian tribes were partly Christianised in the sixth and seventh

centuries, and there were five bishoprics on the Persian Gulf. Jewish colonies were powerful, especially in Medina, and not far from Mecca. In 520 a Jew was king of Saba in the south. In Mecca itself there were several individuals called Hanifs, who were monotheists, and had probably some acquaintance with Judaism if not with Christianity. They were believers in a future life with eternal sanctions, and there were ascetics and total abstainers from strong drink.

These religious forces were at work when Mohammed was born about 520 in Mecca. Many of the details of the prophet's faith were influenced by both Judaism and Christianity, but the essentials were his own. The life-story of this orphaned camel-driver need not concern us here, for any history book will suffice to give us its thrilling details. But I recommend a study of Washington Irving's description of the man and Carlyle's portrait. He was of middle stature, strongly built, energetic and with his limbs well-formed. His forehead was high, broad at the temples, his face oval, his eyes black, his mouth large, indicative of eloquence. His black hair waved without a curl on his shoulders, and he had a long and thick beard. Mohammed is said to have been a man of truth and fidelity, a brotherly genuine man, serious and sincere in character, yet amiable, cordial and humorous.

The claim of this man was not that he was divine but that he was the last prophet in the direct line of Adam, Abraham and Jesus. Let us imagine Mohammed standing alone, gazing across the burning sands and dreary wastes of the Arabian deserts. He thinks of the mighty civilisations which had risen to exalted heights and then fallen into ruin and decay. Mighty Egypt with its almost innumerable gods; Assyria with its vast hosts; Persia with its magnificence; the "glory" that was Greece, and the "grandeur" that was Rome. Only two religious forces existed in his day and struggled against pagan degradation—Judaism with its One God and Christianity with its central figure, Jesus Christ.

When forty years of age Mohammed, from his place of

retreat and meditation in a cave at the foot of Mount Hira, went forth to proclaim the message he said he had twice received from the angel Gabriel. With eloquence and power he preached to his fellow-Arabs, "Allah Ak-bar," "God is Great! There is but one god, the only God! And I, Mohammed, am His Prophet, His last and final messenger to man!" At the end of three years he had thirteen followers, at the end of thirteen years he had three hundred, but these were intensely in earnest and with fire and sword they conquered all foes who withstood them. He was then hailed as ruler of his nation, and the faith of Islam has progressed steadily since then, so that to-day more than one-sixth of the human race are followers of the Prophet.

Let us examine a few details of this faith. The first and greatest principle is that of the Unity of God. Mohammed taught that God was simply a transcendent human being of infinite wisdom, goodness and power. That He had human form, with hands, eyes and other bodily attributes. That He is absolute and despotic in His rule, and that no man might hope to understand Him, but that His favours were to be gained by absolute submission. God is pictured as seated on a throne, attended by angels, especially by Gabriel, who committed the Divine decrees to writing. The name "Islam" means submission to God, and it was held that God as a despot rejoiced in punishing all who failed to keep His commandments.

Fatalism is strong in Islam, for Mohammedans believe that every event that will ever occur throughout the entire course of the world's history has been ordered by God, and that no circumstance can possibly arise which shall alter the Divine arrangement. By special revelation to Mohammed the principles of Religion comprise two parts. Faith or Theory consists of Belief in God, in His Angels, in His Scriptures, in His Prophets, in the Resurrection and Day of Judgment, in Predetermination of good and evil. Religion or practice has four points, Prayer and Purification, Alms, Fasting and the Pilgrimage to Mecca.

In the oft-repeated prayers, five times each day, the Moham-

medan includes the sentence, "La illaha illa Allah, Mohammed resoul Allah"—"There is no god but God, and Mohammed is His Prophet." There are ninety-nine names of God in the Arabic languages, with which all true Moslems tell their beads. Every one of these names was used by Mohammed in the Koran. Prayers are said in Arabic and are preceded by ablutions of the face, hands and feet. If water for this cannot be obtained, sand or dust can be used. Assemblies for prayer are not necessary, for the house, the field or the street are as available as the mosque. Before the set times for prayer, the call to the faithful to perform their duty is made by a muezzin or azan from the minaret of the mosque.

There is no special significance attached to the Sabbath Day, but Friday is selected as the day when the faithful should attend the afternoon prayer in the Great Mosque. There are no priests in Islam, but prayer leaders are chosen from the scholarly and the pious, and their movements of ritual are copied. Mosques are oriented towards Mecca, there are no statues or images in them, and no seats, but a pulpit shaped like a flight of steps. The Koran, the sacred book of the Mohammedans, is regarded as the direct word of God. In it God is assumed to be speaking, sometimes as "I" and sometimes as "We." This book is probably the most widely read book in the world, and in the mosques and schools it is carefully studied. It is shorter than our New Testament and contains about seventy-eight thousand words. There are one hundred and fourteen chapters varying in length from a single sentence to several pages.

God Himself is supposed to have been its author, and He ordered Gabriel to transmit it to mankind. The extraordinary fact to be remembered is that Mohammed could neither read nor write, and so certain scribes wrote down what he received during his vision. The form of the text of the Koran is semi-poetic, a sort of rhymed prose. Space forbids any elaboration of the many doctrines of Islam, or its moral precepts, its civil laws and ceremonial directions. But there is one doctrine which

deserves special notice. It is that man, tending to evil, cannot save himself, and so divine messengers were sent to him. The chief of these was Jesus, born of an immaculate Virgin and possessed of every attribute but Godhead. Another man was substituted for him at the crucifixion and he ascended to heaven on attesting that he never did claim divinity.

Unbelievers are not permitted to own a copy of the Koran, but I have one in my study, and I recommend all to secure a translation, in order to study such doctrines as concern Heaven —the promise of Paradise, the Mohammedan hell—the fate of the damned, the Day of Judgment, and the Resurrection, and the rules for daily conduct. Whilst disowning the truth of this mighty religion, which is not declining, but is to-day stronger than ever it was, one cannot help acknowledging its far-reaching influence in the spheres of learning, medicine, physiology and hygiene. The faithful worked in all metals, gold, silver, bronze, copper and steel, they made glass and pottery, knew the secrets of dyeing and were famous in farming and crop production. Islam to-day is at the cross-roads. Political Islam has fallen, and the old ideals of the faith have disappeared. Tenets once held with stubbornness have given way to others less rigid. A kind of modernism has crept in and some positivism and rationalism; but tribute must be paid to the people of Mohammed's faith for their high ethical ideals, to their adherence to their religion, and to the preservation and advancement upon the wisdom and learning of past ages.

There are many other systems and forms of Religion which we could examine and compare, but let these suffice. They all represent the great truth, as I believe, that man is not satisfied with any earthly condition unless at the same time he seeks to establish a connection with a greater, unseen and perhaps unknowable realm outside his earthly domain. His attitude normally is that of reverence, awe and expectancy, born of submission and humility. His never-ceasing experiments in the spiritual world have built up a wealth of experience which man to-day prizes. Some of it he discards, but much he retains,

and on this he builds a more abiding system of faith and practice.

Let us admit that every religion has had its value, in that even in the worst religion there has been some sort of path leading up to God. Each religion has been acceptable to God, at least as a preparation for something nobler to come. If the religion of Jesus Christ surpasses all other religions it is because of its capacity for satisfying man's every need and every ambition. When that which is perfect comes, all that is good in parts ceases to hold, to satisfy and to endure.

CHAPTER XIII

CIVILISATION AND RELIGION

"Religion expresses the essential spirit of human life in various ages and nations. The religion of a race is the truest expression of its character, and reflects most faithfully its attitude, aims and policy. The religion of an age shows what at that time constituted the object of man's aspiration and endeavour, as older hopes grew pale and new hopes rose on his sight."

PROFESSOR ALLAN MENZIES, *History of Religions*

We are to attempt to discover what has been the relationship between man's mode of life and outlook when he had thrown aside the crudities of barbarism, and his conception of and reverence towards the Supreme Being or beings, as he, in successive ages, realised his connection with and his dependence upon such Higher Powers. Civilisation as defined by Matthew Arnold is "the Humanisation of man in society." This statement is sufficient for a generality, but civilisation is the outcome of a long-drawn-out struggle of bodies of individuals acting together, bringing to bear upon the conditions of a community the collective ideas and ideals of progressive minds.

In barbaric times life suffered from a monotonous repetition of daily routine, varied by catastrophic occurrences, climatic changes and the struggle for the upkeep of such a measure of bearable conditions as had been attained. The life of any individual man does not tend towards the standards of civilisation, but tribal life in its twofold aspect of co-operation and competition is bound to rise or fall in proportion as the benefit of a high social order is realised and desired.

From the simple accumulation of wealth, centred in many personal possessions, weapons of defence and defiance and agricultural tools, from the clay and wooden huts to the reed buildings erected on beams of timber, it was easy to advance

to better things. Experiments in crop-raising, storing of food-stuffs, clothing, and the taking of simple remedies for the sake of health, led to a stage when some measure of leisure for thought and imagination was possible. Mentality, eased of the anxiety of maintaining life and of producing its barest necessities, was able to rise to the exercise of powers which issued in all directions of ingenuity and the formation of plans for an easier future. Art in tool-making and in polishing, conduct, habits, in housing, and even in Religion, made itself felt.

Not that advancement to higher standards was uniform or speedily accomplished. Evolution in every department of life always has had its ebb and flow, but eventually civilisation won out after long periods of tortuous complications and many setbacks.

It has to be remembered that on the one hand we have "as much time as we like to imagine" for the history of man, but that civilisation is probably no older than about sixty centuries.[1] Thus a few thousand generations is all that separates modern man from the very early cave-dwellers, but during that time a civilisation once established has seldom been extinguished. We note in this connection, however, the exceptions of the disappearance, after invasions of savages from Asia, of the once highly developed civilisation which was at an early period to be found on the eastern seaboard of the Mediterranean and of the civilisations of Mexico and Peru, which were obliterated by a handful of Spanish bandits in a short span of years. In this latter case there were huge tracts of highly cultivated and civilised territory with a settled policy of rule, an ordered financial system, a complete judicial organisation, economic and literary foundations, all brought to an ignominious end by the barbaric practices of savages, so that two hundred years later it was found that not even a memory of it all remained in the land.

On the other hand, the magnificent advances of culture in the Old World, as we term it, from the Atlantic to the

[1] Shepard, *The Heart of Thoreau's Journals* (Allen & Unwin, 1930).

Pacific Oceans, including such countries as Egypt, Assyria, Palestine, Asia Minor, Greece and the northern coast of Africa, tell a story of a fairly continuous and progressive line of advance in civilisation, founded on stern human endeavour, endurance and evolutionary emergence from lower to higher standards. This district was the cradle of human progress, where intricate problems were considered and worked out to the benefit of the many nations intimately concerned and through them influencing the whole of the human race.

John Bright once said, very truly, that "notwithstanding all the immeasurable ignorance and stupidity of the majority of the race there is a gradual and sensible victory being gained over barbarism and wrong of every kind." There are some who dispute the accuracy of this statement, and who do not believe that progress as we call it is one of the greatest forces which have inspired mankind. Dr. Spengler, for instance, in his *Decline of the West*, asserts that the achievements of a culture are the developments of a destiny implicit in its earliest beginnings. That certain specific attitudes of mind towards the external world have worked themselves out in recorded time, their initial impulse developing and maturing, and then fading away like the life of an individual. In this connection Dr. Spengler identifies five cultures that have in turn dominated the Old World—the Egyptian, the Classical, the Arabian, Gothic or Mediaeval and the Western European.[1]

Disraeli, in *Tancred*, says that the European talks of progress because, by an ingenious application of semi-scientific acquirements, he has established a society which has mistaken comfort for civilisation. With such pessimistic ideas we cannot agree, for with reference to present-day civilisation we are not prepared to forecast its ultimate decay lest we admit that what is called Fate will beat us. The achievements of our own culture are more permanent than any previously obtained, and are certainly superior to all others because there is a foundation and a background of high spiritual and philosophical

[1] See *Civilization or Civilizations*, by Goddard and Gibbons, 1926.

belief which other civilisations have not had and which are safeguards against future decay and destruction.

In our study of civilisation we find Egypt to be the earliest abode of historic culture. The inhabitants there were faced with many difficulties, such as lack of rain, and therefore they were dependent on the annual flooding of the Nile for the irrigation and cultivation of the land, yet here was the home of a progressive people who had a distinctive form of art, government and literature. Life was comfortable along the river-banks, and there was a sufficiency of wealth and leisure. The people lived in village settlements, tilled the land, hunted the animals and carried on trading. They had relationships with the people of the oases farther west, and with the tribes on the Sinai peninsula beyond the Red Sea. Probably this intercourse influenced early Egyptian culture, and another influence was an acquaintance with Babylonian civilisation. This latter is evidenced in the practice of worshipping deities connected with the sun and the sky from some burial rites which were common to Babylonia and Egypt.

Victorious warfare brought about an absolute monarchy in this region, and the foundation and development of a high civilisation with its settled government, its rich literature and, what is important for our present study, a highly evolved system of Religion, at one period at least purely Monotheistic. King Amenhotep IV set out to supersede the animal-god worship of his predecessors, and he was partially successful. This civilisation, noble and worthy of appreciation, gradually declined under the frequent invasions from Nubia, then Assyria, and finally Alexander the Great.

Following this there is the record of the civilisation along the banks of the Euphrates in what is now known as Mesopotamia. Here was a vast delta between the Euphrates and the Tigris, like in some conditions to Egypt, inasmuch as the rainfall was practically nil, but where enormous fertility was produced and an immense supply of food, wool of the best quality and raw materials for manufacture were obtained.

The people grew rich and prosperous through industry and commerce, their means of trading being by barter of their products for wine, olive oil, bitumen and stone from the hill country, and other commodities from the south. It was in this delta that the Babylonian civilisation actually began.

We are interested to learn that the social habits of the people were of a high order; that an elaborate type of art evolved; that the cities were enclosed within high walls, and they erected therein public buildings and temples for worship, magnificent in dimensions and style of architecture. Systems of writing were invented and used: first there were picture-symbols cut in clay, and then came the cuneiform script peculiar to this region. The discovery of such writings is all-important, for it has enabled scholars to point out the great power and influence that Religion exercised in this civilisation. The priests had enormous power and authority in Babylonia. The priest-kings were despotic rulers. The code of Hammurabi, two thousand years before Christ, was a system of just and equable laws, capable of bringing measures of righteous and fair dealing to bear on the people of all classes. The contrast between Egyptian and Babylonian religions is worth some attention.

Myres, in *The Dawn of History*, says that the Sun in the Egyptian religion is the all-beneficent or all-destroying chief god, and the power behind the throne, but in Babylonia, and still more in Assyria, men and the high gods are alike powerless when the storm demons are out. This civilisation lasted many centuries, but it was finally disturbed by the advances of the "Semite" peoples from Arabia.

One of these advances, or migrations, penetrated as far as Assyria, where a strong and pitiless empire was founded. This lasted for more than a thousand years. Here was the home of the worship of the terrible god Asshur.

Before we pass on to other considerations, let us observe that there is one characteristic common to both these two ancient civilisations. The basis of their establishment was

Religion, and especially was this the case in respect of Egypt. It was Herodotus who told us that "the Egyptians are exceedingly religious or God-fearing—beyond all other men." It was the religious structure of society that consolidated it and inspired all its wonders.

The priests at one time owned a third part of the land in Egypt in the name of the gods, and the dominating power of the priesthood in these communities was a chief feature.

Minor civilisations, which have hardly left a trace behind them, include the Persian or Median, the Phoënician, the Hittite, the Elamite and some others. The reasons for their disappearance instead of becoming part of a great common civilisation was due in a measure to the physical conditions of the regions. Then in most cases the empires were the result of successful warfare, and each in turn fell by the same means as they had been established. A third reason for their downfall was the limitations of ethnic religions. True it is to say that behind even savage cults there was a suspicion of Theism, but it did not become the operative doctrine of any ancient religion outside the Old Testament. Henotheism, or the doctrine of a supreme god among a host of lesser divinities, was occasionally approached, and once at least openly preached in Babylonia by its last king, Nabonidus. Amenhotep or Ahkenaten utterly failed to prevail upon the Egyptians to accept a true Monotheism. Hence the deities of these first civilisations were nature-gods of the tribal order.

As nation conquered nation more gods were taken into the Pantheon as under-deities. As most of these were deifications of natural processes relating to the life-principle they had no ethical qualities, and a religion without moral uplift can never minister to a permanent development of any people. It has been the experience of the ages since that there is no form of religion outside Theism which has this uplifting power. Thus when the Egyptians turned aside from Monotheistic teaching and the Babylonians accepted Henotheism and did not go on to true Theism, both nations lost their opportunity of

permanence. Yet we to-day owe much to both these civilisations, even though they are no more, in the fact that Primitive Science is always the child of Religion.

We must now think of the three circles of active human activity which arose during the millennium immediately preceding the Christian Era. First of all there came Athens, the intellectual parent of modern civilisation, where the discovery of the inner resources of human intellect was an encouragement to the study of nature, so that the foundations of philosophy and Science were laid. Secondly, there was Rome, where the Communal Will of Man on really progressive paths was emphasised, and where the first great International State was founded. Rome was also the creator of a complete system of law and order, which ministered to the advancement of human life. Thirdly, there came Jerusalem, the centre of a tiny nation, so insignificant in world politics, but which became the home of that Faith which has been above all things the most potent influence in the growth of the human soul and the redemption of human society. Think how poor the world would be to-day without the intellectual genius of Athens, the organising genius of Rome and the spiritual genius of Jerusalem. When Grecian intellect had been consecrated by Christian spirituality, and Roman order had been conserved in the wide-spreading organisation of the Church, and Christianity had been given a free and full opportunity to influence men and nations, there came about the possibility of an effective World Civilisation. It was certainly a controlling act of Providence that caused these three to come into contact with one another for great and absorbing benefits to man.

To trace subsequent developments would occupy too much space, and Dr. Griffith Jones has done this most ably in his book *The Dominion of Man*,[1] but we must note in brief how the establishment of culture developed. From the barbarism in the South Aegean in the latter part of the Neolithic Age, which was relieved by the introduction of copper and the art

[1] See pp. 175 ff.

of painting on pottery, we go on to the wonderful civilisation existing in Crete in the Bronze Age. This culture lasted for a long period, during which the island was the centre of Mediterranean activity and a sea-power of importance. The Minoan civilisation, as it has been termed, lasted till the tenth century before Christ, till the dawn of the Iron Age in the Mediterranean, when it came to an end.

Then followed the coming of the Achaens from the north, and with the siege of Troy came the beginnings of Grecian history. The mountain people of Pindus, called the Dorians, came two generations later with other clans, and these made Sparta their headquarters. Soon the indigenous population made Asia Minor their dwelling, and Ionian Greece was formed. Greece, after race-feuds lasting for centuries, became one by race-fusion. The intruders were faced with an "immemorial civilisation" bred in the Aegean world, into which after a struggle they were finally assimilated, infusing into it, however, new life by bringing qualities, traditions, institutions and the force of their increasing energy. To this fusion of minds, manners and races we owe Greece.

The city state of Greece was a centre of social life, and organised political force and plastic and dramatic art and literature and philosophy were all due to the realisation of individualism, which made all these possible. Greek genius came to perfection in the city of Athens, and human personality was given full play to come to an harmonious expression. We recall the stories of the plastic art, associated with the creations of Pheidias; the dramas of Aeschylus, Sophocles, Euripides and Aristophanes; the eloquence of Pericles and Demosthenes; the systematic thought of Plato and Aristotle, in which latter the Hellenic soul objectified its dreams of beauty, laid bare its spiritual problems and yearnings, and contributed much to the solution of the mysteries of existence. This wonderful seat of civilisation, drawn from many sources, has not yet ceased to exhaust its influence on the world. Athens, with all its constituent parts of progressive art, thought and life, was

a miracle. The triumphs of Greek sculpture and drama were unquestionable, but Greek philosophy and science were the permanent contribution to the common life of the modern world. So that in thought we are to-day the heirs of Plato and Aristotle rather than of the Eastern mystics.

Particularly is this the case with reference to the meaning of life, of the soul, and of the universe, questions of ever-recurring importance, and concerning which the answers of one age make merely a foundation for the thought of the next to build upon or supersede. Italy was centuries behind Greece in her historical evolution, and when the latter was glorying in intellectual development Rome was still in the throes of a struggle to win for herself a settled place in the Italian peninsula. Physical conditions were not too favourable; the people were hardly in touch with outside influences, the settlements were scattered here and there, there was but little commerce and no good harbours.

But in course of time Rome became the capital city of the peninsula, and in fact the chief city of the ancient world. The Latin language and culture were born and developed; courage and hardihood became distinctive features, a genius for exploitation and an unlimited hospitality extended to outsiders who might help the State aided the situation. A restless temper and warlike proclivity caused the people to seek conquests far and wide, and all the subdued lands were made centres of law and order as they became part of an ever-growing empire. There eventuated a compacted world-state, to which all nations contributed their quota of riches of mind and goods. In the midst of it all, religion occupied an important place. The gods of all the tributary peoples were included in the pantheons and Religion in general was conceived to be the bond of social well-being. Religion, the greatest word of all, is "as characteristically Roman" on its cultural side as "philosophy" and "mathematics" are Greek. The Roman was reverential to the gods and worshipped them sincerely, and this was one of the foundations of that sense of duty which became so widely

evident in the political and commercial life of the Roman citizenship.

We to-day acknowledge our obligations to many Roman activities and ideals. In the field of construction there are the engineering feats, the building of aqueducts and the making of roads which in themselves were an outstanding evidence of enterprise for the development of commerce, law, order, literature and culture, and used by missionaries in the Christian era for the carrying on of their beneficent work.

When we think of the origins of the third great people who ministered to the making of the modern world we are back again in prehistoric times. The Hebrews were of Semitic stock, hailing probably from the Arabian desert. Their appearance in other districts, whence from time to time drought and want drove them, was generally accompanied by disaster on the countries where they settled. Far on in the third millennium B.C. this people were in "Ur of the Chaldees," and one clan travelled back to the north-east of Syria about the year 2300. Abraham, the head of the clan, was obsessed with the project of founding a new nation. He was dominated by a deeply religious reforming zeal which, though he could not know it, has had unbounded influences on the future faith and advancement of the whole world.

Abraham in the course of his journeyings penetrated as far as Egypt, then returned to Canaan and died there, leaving his descendants settlers in the land. Then about the time of the Eighteenth Dynasty another migration to Egypt took place, and a few centuries later Moses led the tribes back to Canaan to become the established owners thereof in course of time and the Hebrew nation of the Old Testament. This happened in about the twelfth century before Christ.

This nation, well called the "Chosen People" of God, with their religious basis and high tendencies, made a valuable contribution to the noblest life of man, and we must be aware of all their influence which has survived, and is brought to bear on our life to-day, of this small and comparatively insig-

nificant people. Now Palestine occupied a peculiar geographical position in that it is located between the Mesopotamian Plain and Egypt. The continuous traffic over its land made it known. Many times it was the victim of wars in which it had but little personal interest, and it had its period of native savagery from neolithic times.

With the Philistines in possession of the coast route, and other warlike hordes settled in Edom, the Phoenicians on the north-west and a native people, a part of the Canaanite race, in the centre, it cannot be wondered at that the Hebrew leaders determined on a policy of extermination of all and sundry who were not of their race. Failure to obey such an order left the way open for constant raids and struggles, for intermarrying with the aborigines, and the danger of being dragged down to the prevailing errors of polytheism and a loose standard of morals.

But Israel, as a people, was unique. Semitic in origin, with some Hittite blood relationship, semi-savage in culture, nomads in habit, with occupations which included cattle raising and the tilling of the land, these people were the racial stock from whom Hebraism sprang. But although they had an intense sense of religious obligation, and notwithstanding their frequent lapses into heathenism, they never at any time completely lost this religious genius.

The outlines of the nation's history can be traced in the pages of the Old Testament; the rise and fall of their fortunes, the division of the nation into two kingdoms, the habits and customs of the people and their captivities all make an interesting study. Finally, the nation was scattered by the Romans under Vespasian and Titus, and to this day they are to be found in all parts of the habitable globe, restless nomads, landless, mixed up with other peoples yet distinct, with a religion based on that of their forefathers, yet without a priest or a sacrifice.

Yet no people has ever shown such persistence and distinctiveness of racial life as the Hebrews, due to their high

religious sense. Their Faith has been the secure bond which made them survive conquest, captivity and hardship in turn. Their belief in what is the root principle of all true Religion, the covenant relationship between God and Man, was and is the grit of which the ever-constant sense of corporal duty and hopefulness was born. Jahveh was probably first of all the tribal gods, or perhaps the god of the Kenites who accepted Israel as His people; but whoever He was they believed in Him implicitly, and there arose a mighty faith in the One and only God, Creator, Preserver and Saviour. There is the self-revelation of God as He that brought the people out of Egypt, with a strong and mighty arm, as there is also the revelation of God as the Saviour of man from sin and its consequences.

An outstanding and distinctive feature of the Hebrew people is the thought of the inseparable experiences of the nation and its religion. Enormous stress was laid in every generation on historical experiences, and the theory that reverses were the result of waywardness in respect to the One God the people worshipped, and that successes were consequent upon their allegiance and faithfulness to Him, are the warnings and encouragements respectively for future conduct. What in relationship to this theory was handed on from generation to generation was that faith and experience developed side by side, the mind of God was always being progressively learned and understood, and that man's behaviour in regard to moral conduct must be consistent with such Divine standards as has been discovered to be a matter of revelation.

The nation, it is true to say, did not accept such a high and lofty conception without its constant insistence, but until the age of the prophets was over it was acknowledged as a sound basis for the nation's rule of life. Eventually, as standards declined, only a mere remnant were more than ritualists in Religion, without any sense of the noble ideals of their fore-fathers. This meant a steady decline and a social and religious degeneration, so that Judaism is now one of the stagnant faiths of the world. It remained for a future faith, that of

Christianity, to take up the threads of the best conceptions of the Hebrew civilisation and religion, and to incorporate these into a system more enduring, more universal and broader in its outlook than had ever been thought possible before. The Jews to-day, in their dispersion among the nations, their adherence in form and letter to their old faith, speak eloquently to the world of the effect of the breaking of a solemn trust. God chose this peculiar people to make known His glory among the nations of the world, and their failure to fully demonstrate the fact that sacrifice and ritual were secondary to faithfulness, personal piety and social righteousness is one of the standing historical records of which all may take note with advantage to present national and religious conduct.

The fact that this particular nation came to an ignominious end does not disprove what I assert is an undoubted fact, that every civilisation which has ministered to the ultimate improvement of man's life and behaviour, to the certain evolution of the race, and on the principles of which in a greater or lesser degree our present civilisation is based, has had its religious impetus, and in some cases its religion, as the actual driving power for its existence. Francis Bacon in his essay *Of Atheism* wrote: "Man, when he resteth upon and assureth himself of divine protection and favour, gathereth a force and faith which human nature in itself could not obtain." And Cicero said: "We have overcome all races and nations by our piety and religion, by this wisdom alone we recognise that all things are ordered and governed by the mysterious power of the Immortal Gods."

CHAPTER XIV

ANNO DOMINI

> *"If the nation's religion be vital, it will permeate and shape the nation's civilisation. It is the worship of the Divine as Paternal Authority and Ancestral Custom which is the secret of Roman civilisation. It is the worship of the Divine as Beauty, Truth and Happiness which is the secret of Greek civilisation. It is the worship of the Divine as Righteousness which is the secret of Jewish civilisation. It is the worship of the Divine as Magnificence, Power and Pity—a good Oriental Despot—which is the secret of Islamic civilisation. It is the worship of the Divine as the Liberator from Life which is the dominant note in Hindu civilisation: it is the worship of the Divine as Practical Utility which marks the civilisations in the still further East. It is th striving, with many setbacks, to worship the Divine as active, serviceable, self-sacrificing Love which reveals the trend o Christian civilisation."*
>
> THE REV. DR. MAJOR, Principal of Ripon Hall, Oxford,
> (*The Modern Churchman*, August 1931, p. 332)

The ancient pagan civilisations in turn rose, flourished and then, having served their purpose, decayed and died, not, however, without making their mark on human society in general and leaving some of their principles to be carried on into future ages. The radical change in the methods whereby civilisation should be ensured of permanence and raised to a higher level of value than ever before came about with the birth of Christianity, just at the time when former civilisations had reached their zenith in the early Roman Empire. The intellectual contribution of Greece to world Progression had been made, though this undoubted influence had only been exerted in certain phases of life, bringing about social, political, artistic, literary and philosophical advancement.

Republican Rome taught the world the invaluable resources of established codes of law in their relationship to social order and progress, and the conception of Religion, as then existing, was found to be a bond of well-being. Yet on the whole the

Roman system was too drastically political, and this side dominated nearly all else. Israel presented the world with a picture of a lofty, exclusive spiritual ideal, which after a while outgrew its original intention and message. A rigid formalism superseded the evangelical traditions, and when the time arrived that the fences that had surrounded Judaism were broken down by Greek and Roman pressure, the whole body of teaching presented to an inquisitive and inquiring world was something entirely different to the original deposit of ethics and noble religion.

In the study of the Apocrypha, that thrilling but mysterious literature which fills up the gap of time between the periods of the Old and New Testaments, we find that the Bible, or the Law of Life, was taken out of the hands of the people for a while because of unfaithfulness, and that it was only in Ezra's time that ninety-four books were restored to the nation once again. The first twenty-four of these were ordered "open publication," but the seventy last were restricted to the perusal of "such as be wise." The Apocryphal literature exercised a potent influence on the thought of the Greek-speaking Jews in Apostolic times, and was included in the Septuagint translation of the Scriptures. The writers of the New Testament knew the Apocrypha almost as well as they did the old Hebrew Canonical writings, and it is therefore not surprising to find that much subsequent Christian doctrine was coloured by what was contained therein.

Certain spiritual progression took place in Judaism during the last two centuries before Christ, principally in the development of the views concerning the Law, Sheol, the Resurrection from the Dead, Angel and Demon activity and such matters as Vicarious Suffering. Without elaborating any of these doctrines, I have named them in order to say that Our Lord appears to have generally accepted the current doctrines of His day, though it is doubtful if He ever imposed specific acceptance of them on others who became His disciples.

What He taught in His days of earthly ministry we know

full well from the New Testament documents. Of the alternation of rejection and acceptance of Him and His theories there is abundant evidence. But His coming into the world marked a definite revolution in the affairs of men. One matter which strikes us at the outset is that, at any rate for the Western World, His coming has meant a fresh reckoning of dates. It is a marvellous fact that this Man, born in humble surroundings, bred in comparative obscurity, lacking the advantages of wealth, culture or posterity, One who was despised and hated by Church and State alike, has since His time swayed the world-order. And His teaching and principles, even though they are not univerally accepted outwardly, have been as a leaven, working secretly in all departments of human life to their ennoblement and progression. From His time men no longer spoke of "Anno Mundi," but "Anno Domini." From whatever angle the personality of Christ is viewed He stands absolutely alone in human history. His public life of about three years ended with a shameful death at thirty-three years of age, yet to-day His principles and teaching are the underlying foundations of the most extensive civilisation the world has ever known.

Let us make a comparison for a moment. The ancient empires of the world were in the main religious, in that their centre of policy was the worship of a god or gods, or a god-king. Altars and temples were erected to them, and the offerings of some grains of incense became a test of loyalty and service. But in all these systems act and fact were predominant, and no appeal was made to heart or mind. A citizen offering his prescribed sacrifice and making his act of obeisance to his god could go his way in comfort and with an easy mind, because he was permitted to say whatever he chose about the matter. But such a religion as Judaism demanded more than ordinary conformity. A convinced and understanding belief was demanded in every case, and all creed-religions must necessarily make demands upon personal conduct in daily life. What we term orthodoxy involved a stern resolve to think,

speak and act within the limitations of a set form of doctrine and teaching.

So in its first appeal to the world Christianity made a bid for a very high standard of conduct, and the holding of a contrary opinion to its tenets, much more to propagate it among others, was not merely an intellectual defect but a moral lapse. Yet for all that the old ideas of compulsion and force gave way before the teachings of love and sympathy, the value of each individual, and self-denial in the place of self-assertion.

Whatever hostile critics may be disposed to urge against the Christian Faith, there is undoubtedly in it a force which is capable of moulding human character, second to no other system the world has ever known. Any set of ordinary citizens to whom moral failure is a disgrace, from whom selfishness has been eliminated, who bridle their tongues and banish pettiness from their actions, are a distinct asset to any civilisation. And when such civilisation has behind it a religion which stands for love, faith and hope, which teaches high morality, gentleness, courage, activity of mind and body, patient endurance in well-doing, is compassionate and yet is intolerant of evil in thought, word and action, it is bound to be as permanent as anything in the world can possibly be.

The lowly origin of Christianity, its gradual growth as a mighty world force, its setbacks, and its ultimate strength in swaying civilisation is one of the proofs of its Divinely ordered power to satisfy men's highest aspirations in all ages if honestly accepted and lived out.

I suppose it would be impossible to find any religion with a lowlier origin than that of Christianity, and none, from a human estimate, could have seemed so unlikely to survive the criticisms and opposition of its earliest days. The great Buddha was born a prince, Lâo-Tsze held the office of a Court Librarian, Confucius had a wide reputation as a scholar and politician, while Mohammed became the ruler of a mighty race. Jesus Christ came of humble parentage and worked at manual labour

in a hamlet on the frontiers of civilisation. Mr. Lewis Browne has just written a remarkable book entitled *Since Calvary* (Grayson & Grayson, 12s. 6d.), in which he comments on the above, and deals with the fact of Christianity's survival through the centuries. His description is attractive, as he takes us from the birth of the Faith, through the many stages of its presentation, its partial acceptance and partial rejection, to the Reformation period, and so on to our own day. Mr. Browne asserts that in his view the survival of Christianity is due in part at least to its dual derivation. "Though born of Judaism, it was sired by Hellenism; though cradled in Palestine, it grew up in the Graeco-Roman World. Had the child remained bound to its mother, beyond doubt it would have died."

Personally, I should add that to this human side we must admit the undoubted evidence of the Will of God that it should survive, and to that end the indwelling Presence and Power of the Holy Spirit in the individual Christian and in the Church collective has borne witness in every age. But Mr. Browne is interesting in his discussion of our present-day position. He sees the people of the world getting tired of novelties and showing a desire to embrace once again the old ways of the Faith, and he sees in this the reason for the prevailing tendency to accept either a "crypto-Catholic sacramentalism or a vituperatively evangelistic obscuration."

He proceeds: After the Great War "the foolish of the world" threw themselves into the obscurantist movement, and when they found Science too dangerous for them, some found refuge in Fundamentalism, believing in the Bible from cover to cover, and clinging to every one of the traditional assurances. Mr. Browne's experience scarcely accords with that of many of us. I suppose it all depends upon the kind of people we meet, but in my own experience I find that the number of Fundamentalists and those who still hold and have returned to the old theory of oral tradition and plenary inspiration are comparatively few. Again, those bodies of Christians who held tenaciously to these matters in the past are in the main

to-day taking a much wider outlook of Christianity, though still convinced of its necessity for man's happiness and future destiny.

In the light of the marvellous advances of knowledge of all kinds and degrees, this is inevitable, but it does not, in any sense, imply that Christianity is failing to meet human needs. Eternal truth must stand unchanged, as unchanged as its Author, but the presentation of it will undoubtedly alter from generation to generation. As an old Professor at Oxford is reported to have said: "The thing that never changes dies, and the Church that writes over her portals *Semper eadem* writes her own doom."

It is the expressed conviction of those best qualified to make the assertion that Christianity is still moving onward. It is still "becoming." After two thousand years of permeation into the life and conduct of individuals and nations it is still at work, and its dynamic force may continue and probably will do so for many thousands of years more. The spectacle of an entire Western civilisation being inextricably mixed with Religion since the time of Constantine the Great, who died A.D. 337, is one of the standing wonders of man's existence on earth. It is noteworthy that nothing but Christianity was suggested as a power to save nations and peoples from a lapse into former lower stages of living, when Republican and Imperial Rome went down before the advances of the barbarians.

Why were not some survivals of ancient cults resurrected and imposed as a means to such an end? It is true that the old popular cults of the Egyptian deities, Isis and Serapis, and later on the Persian Mithra, all mystery religions, had set out to satisfy some of man's cravings. They promised to their disciples who had been initiated by solemn and sacred rites, redemption from sin, communion with divine beings and a future hope. There were in some of the cults many degrees of pomp and grandeur which appealed to man in the performances of the priests and votaries. The mysteries had a promise of

hope and happiness on a substantial scale, yet somehow the ultimate effect of all this was practically negligible. Not one of these cults or even a combination of them was proposed to serve an interest such as Christianity has done.[1]

What, then, was the leading feature in Christianity which proved an attraction to mankind? I incline to the belief that it was the definite teaching of the absolute Fatherhood of God and the natural consequence of the brotherhood of man. Possibly the number of those who expressed the desire for these two tenets was comparatively small at first, but the view was growing that each human being was a sacred personality and mattered very much in the great world of affairs. The fact that man is a temple of God came later. Christianity was not able to save the Roman Empire, for the principles of disintegration and decay were already too far advanced, but it stood for a civilisation which was to be far mightier than any that had ever existed before, a civilisation of which we are inheritors to-day.

The supposedly revolutionary teaching of Jesus of Nazareth was a very long time making its settled impression on world-standards of justice and political administration, but eventually this was accomplished by individual and group teaching and living. The principles which we have learned to be those which are most conducive to success in the long run applied to it in fullest measure when dangers from persecution, despising and ignominy and other disturbing factors were the lot of Christianity during the two and a half centuries when it was fighting for its existence. Individual Christians and assemblies could not attain to much social and political prominence because, on the one hand, of the false notions scattered abroad about the Faith, and the danger on the other hand of countenancing idolatrous practices.

Many of the best professions and trades of the period were closed to Christian people, and for the time there had to be a contentment with quiet and peaceful permeation of human

[1] See Mozley's *Achievements of Christianity*, p. 22 (S.P.C.K.).

society with consistent witness to faith and conduct, and a steady insistence among Christian people of the new moral, spiritual and social ideals for which Christianity contended. Suggestions of a compromise with prevailing conditions have been made, particularly in the case where St. Paul seemed to tolerate the principles governing slavery, but against this it is certain that the whole aspect and spirit of Christianity demanded that an inflexible protest must be registered against the subjugation of man by man.

When we come to Constantine's time the Christian leaven was evident in the laws and statutes of the Empire, notably in the way in which slave life was made more bearable, and freedom from it possible on easier terms than before. The barbarous savagery of gladiatorial contests in the arena was denounced by Christianity, and man began to think seriously about the degrading influences they fostered. Constantine temporarily repressed them in A.D. 325, and in 404 and after the self-sacrifice of Telemachus they ceased in the West.

The equality of the sexes in the sight of God as taught by Christianity was the motive power which led to the gradual respect and reverence paid to women, and there followed a tightening up of the tie in marriage and more inquiry before divorce was permitted. The legislation of Justinian, A.D. 528, gives ample proof of the way in which the Christian spirit made itself felt in the framing of statutes which approximated to noble standards.

Thus a refining and ennobling influence grew and flourished, even though generations of men had looked askance at a system which appeared to be diametrically opposed to current ideas of religion. The sheer persistency of the Faith was manifest when Imperial Edicts, aimed at extinction, were not suffered to make substantial gaps in Christian membership. When personal property was confiscated, individuals outlawed, punished or even killed, these matters were endured in the hope that futurity would bring about better treatment.

One source of strength, as also in Judaism, was that Christianity was a book religion, and this ministered to education. The truly-in-earnest could read and assimilate all the ideas and ideals of the Faith and pass them on. Not one of the older religions had tried to bring about such a situation in which personal intelligence and inquiry were encouraged. It is no wonder, therefore, that the Faith of Christ triumphed, for it was the Apostle of freedom and learning, of progress and hope, and when Christianity became the official religion of the peoples of the Empire and all else was discredited, Church and State were able to pursue an honoured course of humane civilisation. It must be observed that from the fifth century onwards the only priests and temples in the Roman Empire were Christian.

As Mr. Chesterton has said, "Christianity was the one path across the dark ages which was not dark." It is true also to say that not only did the Faith of Christ bring light to the dark ages, but it has diffused its light and leading through all the periods of the main divisions during which it has been a world-force. Beginning with its Founder, right to the days of the Antonines, through the Apostolic Age and that of the New Testament, times prior to the formation of Catholic polity and theology, we trace its ultimate victory over Judaism and the cruder forms of Gnosticism, its conflict with popular heathenism and philosophic culture, and its deadly struggle against civil and political powers. In all these Christianity won its way, passing through each battle as one succeeded the other, animated with the calm but undoubted conviction of final supremacy.

The time of Medieval Christianity lasted from Charlemagne to the Reformation, and in this period we note the magnificent coherent and unifying force of the Church, a force which influenced the channels of all life and notably those of politics and law. There were times when the policy followed was that of a rod of iron, but the object kept in view was that of education and profitable advancement. Hildebrand's reforms in the

eleventh century, for instance, were an anticipation of the ages when Christianity would be all-powerful, when after doing such noble work in building up peoples and nations the Church would be stronger than either the nations or their rulers. Christianity's great achievement has been "itself" and its permanence in the affairs of world civilisation.

No one can deny that in medieval civilisation there were tremendous scandals both in Church and State, and wickedness in the Middle Ages has been described as "colossal"; but they were times which brought forth such mighty men of character and genius as Dominic, Francis, Dante, Thomas Aquinas, Leonardo da Vinci and Fra Angelico. And if it is true that the Papacy was the shame and derision of Europe, there was, on the other hand, a deep conviction that humanitarian activity and a Christian political philosophy were the panaceas which would minister to the uplift of the people. The stirring events which resulted in the papal system reaching the summit of its power under Pope Innocent III, when the principal kings of Christendom were under the domination of the papal sway, were not the only happenings in the civilised world, for there came into existence by various agencies hospitals and infirmaries for the sick, which spoke eloquently of the growing sense of the value of human life; and even though the monks and their supporters did not always act wisely in their work of healing, education and compassion, yet no perfection ever comes all at once.

In times of contest between right and might, when the unbridled desires of secular princes grew rampant, it was the Church which asserted the necessary principles of moral and just conduct, the right of the spiritual to rule over the grossly material.

The third period of Christianity's influence and the most important to ourselves dates from the Reformation onwards. Modern civilisation is in debt to Christianity on every count. In the work of building up Europe, the challenge of the Protestant Reformers to the fabric of life showed the fundamental,

progressive and permanent power of Christian idealism in dealing with the realities of human life and conduct. In this we see the power of Luther's contrast between the sacred piety and peace of home life and that of the rigid rule and stern discipline of the monastery, which was calculated to stress duty, but which often omitted to urge its fulfilment as an outcome of love to God.

It is true that the Old Church had secured such a powerful grip on national life that the Reformers were not able to obtain a complete reversal of this in their favour, but Calvin in Geneva originated and successfully carried out a plan which for thoroughness and comprehension rivalled anything Rome had ever devised. John Knox founded this system in Scotland, and it obtained for a while in England, during which time the Puritans were able to impose their will and discipline upon the people. If it could be said with truth of the Founder of Christianity and His immediate successors that they "turned the world upside down," there have been Christian teachers and reformers since who have literally "shook the world." Notable among these was the humble but intensely sincere monk who, in the opening of the sixteenth century, came forth from his convent at Erfurth and nailed up his ninety-nine theses on the door of the Church of All Saints.

The Church of the day became agitated and deeply alarmed at the protest made, and the echo of Luther's hammer persists even to-day. Surely it is time to say that in all the subsequent history of our civilisation, both inside the Roman Church and certainly outside its limits of control, a fuller realisation of the truth which makes for perfect freedom has been realised in civilisation, and that born of such freedom all humanitarian efforts have progressed to the uplift and advancement of mankind.

The prospects of human solidity, thanks to Christianity, have gradually taken hold of the mind of man, and these principles have been widely diffused in European civilisation, powers political and religious are less concentrated on par-

ticular issues, and the energies of man are to-day centred on industry and mechanical invention rather than, as in former days, on slave and gang labour. Again, the ordinary man was capable of education, perhaps mainly to the furtherance of this end, by the activities of the heads of the Churches. In the earlier parts of the nineteenth century by the teaching of reading and writing, for general advancement as well as to spread religious ideas, to broaden intelligence and to give greater scope for improvement on all counts, schools for children connected with religious bodies arose.

Groups of working men's colleges and settlements have been founded to carry on the issues of this educational movement, and university training in all European countries is open to all to-day. Great social evils and the degradation of women have been subjects on which public opinion has been focussed and legislation has been directed towards the betterment of all social conditions. The interests of the many as against the welfare of the few and privileged is the modern urge of our civilisation. Slavery has disappeared from almost all corners of the earth, healthy conditions through sanitation and the laws of personal hygiene are a constant subject of interest, research work of every description ministers to advance in the realms of science, medicine, arts, letters, religion and commerce, and the triumph of Christianity, as in its primary rules it has permeated civilisation, is evident on all hands for those who with unbiassed minds look for it.

The progress of missionary endeavour over the seas is the record of the way in which Christianity has, through its accredited agents, sought to bring enlightened conditions such as we enjoy to those who are otherwise in darkness and in the shadow of death. If my contentions are true, and I think they are, the answer is given to the assertion of Earl Russell, who has said, "I regard Religion as a disease born of fear and is a source of untold misery to the human race." I wonder if he would like to try the experiment of Russia which is in force to-day, and whether he would concur in the awful sacrifice

which is being made there to produce certain issues. The Bolshevik motto is, "Religion is the opiate of the people."

And in the No-God campaign it has come about that Christianity as the background of modern civilisation has received a severe blow in the establishment of Bolshevik rule in Russia. Whatever may have been the value or non-value of Christian influence in former days, the present situation appears to call for the co-operation of every right-minded man and woman outside Russia—for it is fatal to life to combat the evil from inside that country—that the most iniquitous programme ever devised to destroy faith and morals may be brought to an end speedily. It will be recalled to memory that during the years 1918 to 1921 the most abominable crimes were committed in Russia. By the Bolshevist Government command twenty-six archbishops and bishops and six thousand seven hundred and seventy-five priests were cruelly tortured and murdered.

Lenin resolved that nothing on earth should stand in the way of the advance of Bolshevism. "All ideas, laws and sympathies," said he, "are dead but one: we must have a revolution which must aim at creating a Workers' Commonwealth upon the ruins of the old world. This is our object, which we shall achieve without regard for anything or anybody that may stand in the way. We shall advance through crime and blood. Men and laws will go down before us. We must be ruthless in our victory when it comes, and ruthless in our actions now." On another occasion Lenin said: "Without the initiative and leadership of the skilled workers, the peasantry are but a cipher in any revolution. But I will deal with them, even if I have to wipe out fifty millions of them."

Ossandowski published an historical narrative last year, *Lenin, God of the Godless*, in which he portrays the character of this man who was no mere terrorist but one who genuinely believed that suffering and sacrifice were of no consequence if his ideal could be attained. Here is a man obsessed with his own theories to such an extent that nothing must obstruct

him. An utterly fearless, ascetic man, self-disciplined from choice and not from the profession of any moral code. But even Lenin could not foresee the issues of the awful policy he so vigorously stood for and caused to be carried out.

It is related that he was shocked beyond measure when visiting the Cheka prison at the cruelties practised there. There was the cell of "natural death," for instance. Infected with typhus, tuberculosis, cholera and bubonic plague, convicts were dying in hundreds at a time, thus dispensing with the offices of the executioners. Another department was the "cell of despair," where numbers were being starved in order that they might make confession of their faults. Others were going insane because no food was given them but salt herrings.

The treatment meted out to children calls for comment. In the Lenin Institute at Moscow children taken from their parents were brought up as belonging only to the State. Severe weather made food scarce, and the starving children became robbers of passers-by. The looting of shops and desperate fighting among themselves was of daily occurrence. Numbers of them dug caves in a refuse dump of horse manure in order to keep warm. The discovery of a dead horse suggested plentiful food, but after cutting slices from the frozen carcase and devouring it many became violently ill with abscesses and swelled joints and necks, boils also appearing on their lips and tongues. A report of these conditions led to the visit of a squad of political prisoners, who, under orders, dragged the children out of their hiding-places, and showers of bullets from military machine-guns soon ended the wretched existence of the children and also those who had rounded them up.

Lenin read of this in the *Pravda*, a journal which evidently told the truth regardless of consequences, and he demanded an inquiry into the matter. He found from an official report that there were seven million homeless children, and only eighty thousand of them under State protection. Children were dying physically and morally, suffering from leprosy, glanders

and syphilis, and he called for remedial measures to be taken. When the discontented and dissatisfied of other nations begin to think favourably of Bolshevism as a source of rule and influence instead of Christianity they should remember that the hatred of all Religion and the aggressive godlessness of the Soviet Republic is still maintained, and that the crimes as reported there have not been officially disavowed.

Even those who have no use for Christianity as a religion and who doubt as to the beneficial results of its influence on civilisation will pause before they advocate Bolshevism, if such outcomes are possible as have been reported from a country which at one time was Holy Russia.

In our consideration of Christianity and its power in shaping and moulding our great civilisation, it is only fair to admit that many mighty mistakes, unworthy of the Faith, have been made in the course of ages. We recall, for instance, the story of the ill-advised missionaries whose misdirected efforts in Abyssinia involved Great Britain in a war costing a thousand lives and several million pounds. And there have been times when particular versions of Christianity have lapsed into fetish-worship, when mystic rites bordering on sorcery have been permitted, especially where remnants of Judaism have appeared. Certainly, in the eleventh to the thirteenth centuries the conduct of so-called Christians in Syria and the Holy Land compared unfavourably with that of the Mohammedans. Their forms of Religion savoured of old Fetishism and excited men to deeds of degradation, violence and oppression.

In modern times the enemies of Christianity have more or less concentrated on four points of attack, all of which deserve some comment. It is urged, in the first place, that Christianity has been self-centred, and so, when it has had the opportunity of doing so, it has discouraged free investigation and hampered the progress of the desired advance of learning and knowledge. To generalise thus is manifestly unfair and unjust, for the intellectual outlook and encouragement of the Middle Ages is unquestioned. The hard thinking

of that period was based on certain well-accepted lines of teaching, and the breadth of opinion expressed by rival schools of theological and philosophical learning voiced a freedom that was a credit to the times.

The second indictment against Christianity is that it has been responsible for organised persecution, torture and shedding of blood of a far-reaching order. This charge is not without foundation when we think of the cruelties and the bitter animosity often leading to destruction meted out to members of the Jewish race, to the heretics of the Middle Ages, in the Inquisition and during the warfare between Catholics and Protestants. When we add the many burnings of witches and the record of the disabilities, penalties and privations levelled on those who resisted the claims of the Church in so many ways, as she exercised her authority through State Government, we must acknowledge that Christianity was mistaken in alleging that such conduct and action was according to the Will of God, and no fair-minded student of these matters can honestly excuse them.

The third charge against the Faith has been that the Church made friends of the rich and influential and ignored or crushed down the poor, thereby acting in direct opposition to the teaching and life-activities of Jesus Christ. Here again the charge is justifiable in many respects. There have been times when the benedictions of Christ upon the poor and the despised were utterly neglected, as also were His denunciations of those who put their trust in riches and worldly advancement. Popes, Cardinals, Bishops, Priests, Soldiers, Statesmen and others have been guilty of unforgivable inconsistency in such matters, condoning flagrant wrongs and injustice and sacrificing piety for statecraft.

In all humility and shame we admit the indictment, though it is only in recent times that we have come to understand how tremendous a hindrance to the acceptance of Christianity such matters have been. Of course there is another side, which is that in the monastic ideal there existed a standing protest

against any idea that the best type of character could be developed by the pursuit and acquirement of wealth, luxury and exalted position, gained at the expense of others less fortunate in the world. The monasteries at one time stood for a clear vision and a noble inspiration, in that the riches of the world were despised and poverty welcomed for the cause of Christ and His people. Such high ideals, however, had their day, and then perished before the dominance of luxury and corruption.

We must note in passing that this charge, so often made, differs from the contempt of Nietzsche, who asserted that Christianity was a failure because of the way it "upheld" the cause of the poor and oppressed and ignored the claims of natural strength and ability. We are not likely to repeat the errors of the past in respect to our indifference to the poor and needy. Evolutionary Christian civilisation has a conscience on such matters as sweated labour, slum dwellings, the white slave traffic, intemperance, employment conditions in mines and factories, unfair competition and demoralising conditions of all kinds, so that social, political and economic conditions are being vastly improved with every year of life.

The fourth charge against the Christian religion is that it has never made a sufficient protest against the unchristian thing we call war. Here we are face to face with a gigantic problem concerning which there is much conflict of opinion. Over and against the statements in the New Testament and in Christian literature which are against warfare, it is a standing fact that national patriotism has in times of emergency decided the question of the promotion of or resistance against hostilities, and that the principles of peace and brotherhood inherent in the Church have been ignored. It is most difficult to make a decision as to whether war is ever a Christian duty, and as to whether even on a clear issue of principle Christian men may take up arms. Personally I can visualise certain circumstances when warfare must supersede Christian teachings, when oppression, injustice and degradation have been persistently

enforced, but as an Army chaplain I cannot ignore all the horrors and the human sufferings of bloodshed. The way in which the innocent suffer alike with the guilty, the terrible mutilation of the human body, the setting free of the grosser passions of men and women and the tremendous spiritual loss to all peoples involved and the degrading influence on the whole world must be taken into account.

Individual National Patriotism is not everything. "My country right or wrong" is a mistake, and we have to look to the League of Nations to establish a better standard, and in the enunciation of a sounder policy than has been promoted in the past we must uphold that League and strengthen its hands till nations and peoples shall beat their swords into ploughshares and the arts of war shall not be learned any more. Conscience and character must play their part in preventing such a charge as that of the defence and promotion of war being levelled against Christian civilisation in the future.

We do not deny the facts regarding the failure of Christianity to influence our civilisation at some periods of its history, but we affirm that as a force moulding noble character, as that which reflects most faithfully civilisation's attitude, aims and policy, Christianity stands unrivalled in human history. The beneficial achievements of Christian civilisation are outstanding even to those who being fair-minded are yet not definitely in accord with the religious side of it all, but they, in common with all who can see that Evolution in Religion is as real and certain as Evolution in every other sphere of life, can rejoice that we count our time "Anno Domini" and not "Anno Mundi."

CHAPTER XV

MODERN RELIGIOUS HETERODOXY

CHRISTIAN SCIENCE, SPIRITUALISM, RUSSELLISM, THEOSOPHY, MORMONISM, SEVENTH DAY ADVENTISM, MODERNISM

> "*The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.*"
>
> "St. Paul to St. Timothy" (2 Tim. iv. 3)

There was a time, not many generations ago, when there was no outward evidence of upheaval in the realm of religious orthodoxy, for the Church's dictation as to what was to be believed was accepted and she uttered her voice in denouncing any who were unwise enough to reason out matters of religious faith and practice for themselves.

To-day we are presented with the spectacle of materialist Fathers of the Church hobnobbing with research scientists and mystical astronomers. And although adherents of Christian Revelation and Darwinian Evolution and the outcomes of both agree to worship oftentimes at the same altar, concealing their own differences and practising reservation of outlook, yet there is much unrest, doubt, indecision and confusion in the world owing to some forms of faith which are held both within and without the Church militant. These in many cases, as they wax bold and offensive, cause their adherents to become excommunicate, though the thought of fire and sword as the extreme penalty of heterodoxy have no longer to be feared.

Speaking generally, in many instances there is dethronement of the Supreme Deity. Man's Reason is discredited, and life is made more uncertain in its outlook than it would be otherwise by forms of faith which confuse and confound.

What is man's refuge from all this? Can it be found in scepticism? It might be, if we were not urged by the realities of life into a paradoxical dualism of outlook from which life appears to be both a reality and a wraith, important and yet trivial, significant and at the same time meaningless. Between these two, thousands to-day are seeking to find and maintain a working policy for their religious aspirations.

We used to believe that only in acceptance of those doctrines of traditional Orthodoxy in which we were reared from our infancy lay satisfaction and peace. But time has proved that a revolt against all the old tenets of Religion has been developing along lines which embrace much of old heresies and which combine with that new theories and advanced thought.

In the examination of some of the forms of heterodoxy extant in the present day, I am inclined to feel that much which is palpable error takes its rise because men fail to realise the power and presence in the world and in themselves of God the Holy Spirit. And when the right to choose this or reject that is freely allowed, all things are possible in the religious world as also in things mundane.

Whether I am right or not, I leave the decision to those who shall peruse the following details concerning what I consider to be some of the most outstanding instances of heterodoxy, in which I am persuaded there are many souls who, while adhering to that form of belief into which they have drifted, feel no more satisfaction and find no more peace than they did when they were accredited and useful members of one of the Churches of Christ, founded on Divine Revelation and holding the teachings of Jesus Christ, believing in the Holy Trinity and practising all the doctrines as enunciated by the New Testament and by the Fathers of the Church.

One of the most extraordinary religious cults of modern times is *Christian Science*, so-called, but which is in most respects neither Christian nor Scientific. This form of religious belief and practice is inextricably bound up with the life of

Mrs. Mary Baker G. Eddy, who was born in 1821 in the United States of America. Mrs. Eddy claimed to have received the teachings of Christian Science by direct revelation from Heaven, her book *Science and Health* being dictated from above, and her system of healing such as had not been practised since the days of Christ. It is interesting to note that all her life Mrs. Eddy was eccentric, nervous, imaginative and abnormal. She was subject to hysterical spells, and given to long and lonely wanderings at night. She practised mesmerism, acted as an amateur clairvoyant and went into trances.

Christian Science seems to have attracted those whose social position is good, and yet out of the enormous wealth accumulated by the cult the founding of no benevolent institutions can be traced, the poor seem to be uncared for, and it is said of the system "that the trail of the dollar is all over it." In a religious society which is called Christian we might expect to find that the teaching is in general agreement with that of Christ, but even the most casual examination of Christian Science books and statements serves to show how erroneous it all is. Let us see if this view is a correct one. God is said to be "Divine Principle" and not a Person. The Principle of Divine Metaphysics is God. The soul of man is God, and God is the Principle of Christian Science. Soul is God, unchangeable and eternal, and man co-exists with and reflects Soul.

God never created matter, for there is nothing in Spirit out of which matter could be made. For matter to be matter it must have been self-created. Matter exists in human belief only. Man is co-existent with his Creator, for Christian Science asserts the eternal verity and unity of God and man, including the Universe. Many will recognise much in this which is akin to the teaching of Spinoza, the Dutch philosopher of the seventeenth century.

When we seek for Christian Science views as to Our Lord Jesus Christ, we are told that He was not God's Son in any other sense than every man is God's Son. Christ was not a

Being, Christ was Truth. The true Logos is demonstrably Christian Science, the natural law of harmony. It was the Divine Principle, the Christ-Spirit which governed the corporeal Jesus. Jesus as material manhood was not Christ. Jesus was the human man and Christ was the divine idea, hence the duality of Jesus the Christ. This dual personality continued till the Ascension, when the human material concept or Jesus disappeared. The obvious comment here is, "How could a concept be corporeal if a human concept cannot be personal, if matter does not exist and the Mortal is a myth?"

All the foregoing appears to be a mixed medley wherein "two natures" are confused with "dual personality." Our Lord is thus made a human person dominated by an impersonal Science and not a Divine Person who took human nature.

Christian Science claims to be the Holy Ghost, the Comforter, and His descent on the Day of Pentecost was the influx of Christian Science. Therefore the Holy Ghost is not a Person, but like the Father and the Christ is merely a Principle. Life, Truth and Love constitute the Triune Person called God. It is not easy to believe that there are three persons in one person, and that one person is cast out of another person. The conceptions of Deity and Devil presuppose an impotent God and an incredible Satan. The theory of three persons in One God is held to suggest heathen gods, so God is not thought of as a Being at all, but a Principle. The Father and the Christ are Principles and the Holy Ghost is a Science.

The Christ dwelt for ever as an idea in the bosom of God, the Divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first it was faintly developed. Wearing in part a human form, being conceived by a human mother, to mortal thought Jesus appeared as a child and grew to manhood to suffer before Pilate, and on Calvary, because He could reach and teach mankind only through His conformity to mortal conditions. Man was never lost in Adam, since he is and ever was the image and likeness of God, good.

Man and his Maker are inseparable and eternal. Man is, not shall be, perfect and immortal. Christ did not really die at all, but only gave His human life into His enemies' hands in appearance and to belief. Though His disciples believed Him dead, He was hidden in the sepulchre alive. The Ascension was His exaltation through mind, when the human material concept, or Jesus, disappeared.

The discovery of Christian Science is the "second coming" of the Gospel. The Second Coming is already accomplished in the coming of Mrs. Eddy. No final judgment awaits mortals, for the judgment day of wisdom comes hourly and continually, even the judgment by which mortal man is divested of all mental error. There is no sin, for God's kingdom is everywhere supreme. Man is spiritual and perfect, incapable of sin, sickness and death. Evil is an illusion. Sin is obsolete. We see in these declarations that Christian Science holds Antinomianism, the heresy of the early Gnostics, and of the later mystics denounced by Luther in his day, for the guilt of sin is ignored and the necessity for a Saviour of men denied.

Christian Science teaching as to prayer and pardon is equally erroneous. Prayer to a Personal God is said to be a hindrance, for God is not influenced by man. According to Divine law, sin and suffering are not cancelled by repentance or pardon. It is as Principle not Person that God saves man instead of pardons him. In Christian Science services there is neither prayer nor worship in the orthodox sense, yet huge crowds of intellectual men and women attend these services regularly and declare that they find real spiritual help from them. There are no sacraments, but only a commemoration of Christ's spiritually prepared breakfast after His Resurrection. The words "faith" and "believe" are avoided as much as possible in Christian Science writings, and the word "understanding" used instead.

A comparison of the Holy Bible with *Science and Health*, the Christian Science text-book, shows that Mrs. Eddy falsified texts, altered the plain meanings of Bible teaching and

constructed a new code of doctrines whenever it suited her purpose, in order to elevate Christian Science.

Here, then, we have a fairly complete farrago of confused notions, a strange mixture of ancient heresies and modern theories, with almost every article of the Christian Faith altered or denied. The Rev. A. E. Oldroyd, in his *Reply to Christian Science*,[1] says "that a world conquered by Christian Scientists would be a world of intellectual weaklings who would have lost all capacity to appreciate pure, noble literature: a world of religious fanatics bereft of the elevation offered by the Christian religion: a world far advanced on the path of mental and moral degradation."

The next form of Modern Religious Heterodoxy we will examine is what is termed *Spiritualism* in England and *Spiritism* in America. Its activities are many, and include automatic methods such as table rapping and planchette. It is a return to ancient practices, which have proved at all times to be dangerous and misleading in all their history.

Spiritualism has completely gone off the lines of faith and practice as held by the considered opinions and convictions of the great body of Christian people.

It is a cult that claims the power to hold actual communication with departed spirits, and to this end employs mediums and holds séances. Its claim is an audacious one when we find that with reference to matters where Science does not provide an answer, it is asserted that these are due to Spiritism. I think we can trust the evidence of Mr. J. N. Maskelyne, who clearly states in his book, *The Supernatural*, that "there does not exist and there never has existed a professed medium of any note who has not been convicted of trickery and fraud." The Rev. G. R. Oakley, writing on *Spiritualism: What is it?*[2] quotes the case of a lady medium who confessed that she had invented the whole of the communications she professed to make, and another Spiritist admitted that liability to mediumistic imposture was one of the drawbacks of the system. Mr.

[1] S.P.C.K., 1926. [2] Ibid., 1929.

Oakley says, "I believe Spiritism to be a combination of devilry and imposture."

As a matter of actual fact, Spiritism was born of deception. In its present form it took its rise in America in 1848, when two sisters named Fox professed to receive spirit rappings, which were supposed to be caused by a murdered man who wished to indicate where his body was buried. The buried skeleton, when unearthed, was declared to be that of a sheep. This exposure made no difference, for the cult spread and became a paying concern. The Society for Psychical Research exists to make an impartial investigation into the beliefs and practices of Spiritism. The evidence of Mr. Hereward Carrington reveals the fact that the Society has never succeeded in obtaining evidence for a single genuine psychical phenomenon, while the number of fraudulent mediums it has unearthed is amazing.

When we seek to know what the teaching of this cult is we find that communications with the spirits are conducted through mediums. Now the word medium is analogous to the Bible names of sorcerer, witch, wizard and necromancer, and therefore at the outset we discover that a medium is in bad company. But when it is asserted that Our Lord was nothing more than a medium of a high order, we can see that "mediator" and "medium" have deliberately been changed over. Further, Spiritism holds that Jesus was not, and is not, Divine, and that He never claimed to be God but merely a reformer in Judaea. He is now an advanced spirit in the sixth sphere. His identification with the Father was simply the oneness of mediumship. The denial of the existence of the devil, demons and angels, and the affirmation of the belief in the existence of spirits, is followed by the assertion that Incarnations are present in human bodies in the world and that there is Discarnation or disembodiment in the spirit-world.

The teachings of spirits are said to supersede and to be a beneficial advance upon the teachings of Christianity. God, it is said, did not inspire the writers of the Bible to make

known His Divine Will, and to say so is a gross outrage on the public. Evil is said not to exist, for evil is good. A lie is the truth intrinsically if it holds a lawful place in creation. It is then a necessity.

Vice as well as virtue is beautiful in the eyes of the soul. Virtue is good, but so also is what is known as sin.

Murder as a perfectly natural act is sometimes good.

Christ and the devil are both alike, and Christians are in error in affirming the existence and distinction between the two. Hell has no existence, and there is no atoning value in the death of Christ. He was a Jewish religious enthusiast who came to an untimely death. Man becomes his own saviour, and in the spirit-world souls do wrong as they did here. They reap what they sow, but are gradually purified and blessed. In this world man becomes better by intercourse with spirits, and all spirit people of wisdom, knowledge and love know that there is no hell, no devil, no resurrection and no judgment. Man never had a fall. Whatever is, is right, and as evil does not exist no matter what a man's path is, good or bad, it is the path of divine ordination and destiny. By man's intellectual faculties, moral powers and spiritual nature he is God manifest in the flesh.

Whilst God is impersonal, He is Creator and Sustainer of all things. There is no such thing as a personal Holy Spirit.

The Old Testament teaching as to Spiritism is very clear: "There shall not be found among you a consulter with familiar spirits" (Deut. xviii. 10–11); "Regard not them that have familiar spirits" (Lev. xix. 31); "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?" (Isa. viii. 19). Yet Spiritists have the audacity to say that their teachings can be conclusively proved by the Bible.

The local papers of many English towns contain advertisements of Sunday séances, circles, lyceums and Spiritualistic Sunday Schools. The Great War rendered many people more

disposed than ever to listen to the exhortations of Spiritists to assure themselves of the happiness of their loved ones in the other world, by obtaining information through the mediums; and the craving for this unhealthy exercise still exists.

The danger is of a spiritual, mental, moral and physical kind. Spiritists declare that the Bible is marred by false teaching on the subject. The *Lyceum Manual* says: "Angels of Light, help and deliver us from the Book that supported slavery, burned witches and slew the occult students of olden times" ("Spiritual Litany"). We are told that Salvation is only attainable through growth. There is no arbitrary decree, final judgment or atonement for wrong except through the suffering of the guilty. We are our own Saviours, achieving our own salvation. Jesus Christ is not included in the list of Saviours of man, but noble souls who by any method have helped to extend the blessings of freedom are men's Saviours. I think a fair comment on the system is as follows: No single spirit message has ever been of the slighest use to humanity. We have never seen anyone grow permanently stronger, holier or happier under the influence of the lower sort of Spiritism.

In piercing the veil which divides us from the unseen we make a rent through which all kinds of spirits may come. Granted the reality of spirit intercourse, there is nothing to prove even in the case of an honest medium and a sincere seeker that evil or mischievous earthbound spirits are not the real agencies at work, or that Satan himself is not disguised as an angel. The sheer uncertainty of any truth being found in Spiritualism makes it a matter to be left severely alone.

Russellism, or Dawnism, is one of the many American sects speculating on Biblical Eschatology. It was founded by Chas. T. Russell, who was born in Pennsylvania in 1852. He was a Congregationalist, a recognised Christian worker, not ordained, but eventually taking the title of Pastor. His early education was simple, and he never became a really scholarly man. This is plainly evident by reference to his writings.

He protested against the type of religious teaching which

was closely connected with the coming of the millennium and the date of the Second Advent of Christ. His horror of the doctrine of everlasting punishment, which condemned the greater part of mankind to hell, caused him to evolve a system of popular theology which he issued under the name of *Millennial Dawn.* Later, this work received the title of *Studies in the Scriptures.*

The literature of this movement is considerable and cheap to purchase. Prophecy and prediction are leading matters of interest in Russellism, though it must be confessed that all the prophecies concerning specific happenings on actual dates seem to have been miscalculated and have not come to pass. It is most important carefully to note this. Such tiny happenings do not, of course, make much effect on a system which invents its own chronology and makes it fit in where it is wanted.

Russellism is the invention of an ignorant but astute man, and it trades on the fact that there are in the world numbers of uninformed people as regards Religion. Probably the system will decay in a few years, or reconstruct itself, so as to carry on, by means of the incorporation into its body of teaching, ideas and doctrines which appeal to certain of its followers.

We will now examine the teachings of Russellism, which under the name of the International Bible Students' Association has a large number of adherents.

Its doctrines seem to be a tangle of ideas which deny at every point what orthodoxy stands for. God is a solitary being from eternity, unrevealed and unknown. No one has existed as His equal to reveal Him. The doctrine of the Trinity in the Godhead is nonsense, taught by grey-haired professors in theological seminaries. It well suited the dark ages which it helped to produce. Jesus Christ was a man, neither more nor less. He is dead, for ever dead. His human existence ended on the Cross. It was necessary, not only that the man Jesus should die, but just as necessary that He should never live again. Therefore He never rose from the dead. He suffered in the most absolute sense of the word—everlasting destruction.

As to His body, nothing is known as to what became of it. No one knows whether it was dissolved into gases. Before Jesus came into the world, He was a created angel and none other than the Archangel Gabriel. He was not a combination of two natures, human and divine, for when He was in the flesh He was a perfect human being, nothing more. His human body may be kept somewhere as a grand memorial, having been supernaturally removed from earthly sight.

Death, the extinction of being, is the wages of sin. But during the millennium the spirit will be resurrected and given a second chance or trial for everlasting life. Each human being does not now die for his own sin, but for the sin of Adam—"in Adam all die." The day in which every man shall die for his own sin only is the millennial or restitution day. The ransom given by Jesus Christ does not guarantee everlasting life or blessing to any man, but it does guarantee to every man a second trial for life everlasting. One unforfeited life could redeem one unforfeited life and no more. The Atonement was for the first Adam. It was not his pain and suffering in dying, but death-extinction of being, that is the penalty of sin. The ransom given does not propose to count sinners as saints and usher them into eternal bliss. It merely releases the accepting sinner from the first condemnation and places him again on trial for life.

That Adam might be brought back into existence for the millennial trial Christ gave up His own human and earthly existence by death. Suffering played no part in the ransom. The essential thing was extinction of being, to ransom Adam from extinguished existence.

All who have shared death on account of Adam's sin will have life offered them by Jesus Christ who paid their penalty to justice. No one has immortality by re-creation. Man, by reason of his present experience with sin and its bitter penalty, will be fully forewarned, and when, as a result of the ransom, he is granted another trial we may be sure that only the wilfully disobedient will receive the penalty of the second trial.

The second trial will decide whether we may, or may not, have everlasting life. All who die without Christ will have another chance. The Gospel will be preached to them, and if they do not wish to accept the invitation they will be annihilated. The second death is extinction. God is too good to sustain an existence so useless and injurious to itself. It is absurd to suppose that God would perpetuate existence for ever in torment.

The millennium is to bring the restoration of all mankind and everything earthly from Adam and from creation down. God's plan is to give mankind a full appreciation of the curse —in order that when the blessing comes upon all they may for ever have decided upon the unprofitableness of sin. The penalty of wilful disobedience, after a second trial, will be the second death, from which there will be no release—no further trial. Such is a brief outline of an extraordinary faith of modern times.[1]

Comment on such heterodoxy seems superfluous on the part of an orthodox teacher. The whole body of teaching bears the mark of inconsistency. I wonder how many Russellites really understand it all and could defend it. I confess that I cannot make any consistent scheme from its disjointed parts.

The name *Theosophy* goes back to the third century, and represented in the Greek thought of the time speculation as to God's nature and the development of the Divine Essence. Modern Theosophy was founded in the United States of America by Madame Blavatsky in 1875, and in *Theosophy*, a book by Mrs. Annie Besant, we are told that "the body of doctrine presented to the world was obtained by separating the beliefs common to all religions from the peculiarities, specialities, rites, ceremonies and customs which mark off one religion from another."

In the teachings of Theosophy the Godhead is said to be "an eternal existence beyond human cognition." It is existence *per se*—that is, absoluteness or "*be*ness." God is impersonal

[1] Dr. Maynard, *Russellism* (S.P.C.K., 1928).

force, impersonal thought permeating and interpenetrating all things. To be a Theosophist one need only worship the spirit of living nature and try to identify oneself with it. Many Christian people have been under the impression that Theosophy is in some way a friend or ally of the Christian Faith, but far from irradiating the teaching of Christ with a new and wonderful light, as has been said, Theosophy teaches that great root-races succeed each other at long periods on earth. We live in the fifth sub-race of the Fifth Root Race. At the birth of each sub-race a supreme Teacher appears to guide its destinies and to enable it to make its special contribution to the religions of the world. The present Fifth Root Race is that of the Aryans, and the supreme Teachers of the second, third and fourth sub-races were the same boddhisattva, the word on this occasion denoting a great Being who through successive incarnations had worked off his *karma* and so had passed beyond the need of rebirth, but who came to earth again to help mankind. This great Being was first born as Hermes, then as Zoroaster, next as Orpheus. He was incarnated for the last time as Gautama Siddhartha, and received his final initiation by which he became the Buddha, "the enlightened one," and so "He passed away and became the Son united with the Father." To take his place came the Christ, the name being derived from a certain grade in the Orphic mysteries known as the "Christos" or the "Chrestos." This time He did not incarnate. He made use of the body of a disciple, the man Jesus of Nazareth. Jesus was an advanced disciple, but not yet in the final stages of the way.

He was born about 100 B.C., and was initiated in an Essene Community, where He learnt much of the wisdom of the East. His spotless mind and body made Him a suitable vehicle for the use of the Great One, the Christ. In the scene in the Garden, the Christ, having finished His great work of teaching, returned the body to His suffering disciple, in whose person the last scenes of the tragedy were enacted. This is nothing

less than the Ebionism of the second century which the Church repudiated.

The man Jesus subsequently became a Master, after completing His initiations in the person of Apollonius of Tyana, and He is to-day accepted as one of the Masters of Theosophy, though not so great as one who is to come.

Jesus is said to have given to the world fragments of teaching of value as the basis for world religion, as also did men like Buddha, Confucius, Plato and Pythagoras. Theosophy asserts that all thought, good or bad, leaves its traces on the thought-body and reappears as tendencies in future incarnations. No escape from this sequence of cause and effect is possible. Our past must work itself out. Man's spirit is transmigrating, and its good or bad conduct determines the body it will have in each successive birth. The only freedom from sin is to become lost in meditative contemplation.

An ordinary being must pass through some eight hundred incarnations before he can complete his purification from sin. Man is a spiritual being, one in his essence with the universal spirit manifested in and through the Universe. Throughout each incarnation the spirit labours to evolve in the body it inhabits the capacity to respond to its impulses, but it is through the moulding of successive bodies that it accomplishes its task of human elevation. The innate character which the child brings into the world is the result of its own past. We made our present destiny in our past and are making our future destiny in our present. These facts yield a scientific basis for ethics, and make the recognition of human brotherhood a necessary condition of accelerated evolution.

At death the physical body and the "astral double" disintegrate together. The vitality returns to eternal life, and the passional nature in its own ethereal envelope exists for a longer or shorter period according as it was subservient to the higher nature, but ultimately fades away. The spirit enters on a period of repose, a state of consciousness apart from the physical body, in which the intelligence is free from physical

limitation. This stage endures for a period proportionate to the stage of evolution reached on earth, and is concluded by the re-entry of the consciousness into the embodied condition again. After seventy million years of successive incarnations the spirit may lose consciousness.

The history of Modern Theosophy has been sullied by much fraud. Its appeal is a marvel of ingenuity, and its programme a seductive one. No man is shut out of the cult because he does not believe the theosophical teachings. He may deny every one of them, save that of human Brotherhood. It is noteworthy that in London there is a Religious Body, originally connected with the Old Catholics of Holland, and observing a full Catholic ritual, which has embraced and is engaged in teaching the doctrines of Theosophy. I am told that success is only relative.[1]

Mormonism, or Latter-Day Saintship, starts off with an appeal to human credulity the like of which has scarcely ever been made before or since. Men and women are asked to believe that on September 22, 1827, an Angel of the Lord delivered certain records engraven on plates of gold into the hands of Joseph Smith, the founder of the sect. This Book of Mormon was filled with engravings in Egyptian characters, and the volume had three rings running through the whole. With the records was a curious instrument which the ancients called "Urim and Thummin," which consisted of two transparent stones set in the rim on a bow fastened to a breastplate. "Through the Urim and Thummin," says Joseph Smith, "I translated the record by the gift and power of God."

The Mormon teaching denies and ridicules the Christian doctrine of the spirituality of God, and teaches that He is a big man like Brigham Young. Adam is our Father and our God, and the only God with whom we have to do. God the Eternal Father was once as we are now, and is an exalted

[1] Mercer, *Truth and Error* (Wimbledon, 1931). *Theosophy* (S.P.G., 1920).

man. God's Kingdom is the Mormon priesthood. To disobey the priesthood is the same as disobeying God. The priesthood has divine authority to act for God, and is, in reality, part of God. Those who reject it, reject God. Our Lord is the son of Adam—God and Mary. The Father has begotten him in his own likeness. The Father is the first of the human family. Jesus is represented as having plural wives, for He was married at Cana to Mary and Martha whereby He could see His seed before He was crucified. Joseph Smith is a descendant of Christ. Christ was a descendant of David by His plural wife Bathsheba, and if David had not been a polygamist there would have been no redeemer.

The Holy Spirit is ethereal substance diffused through space. The purest, most refined and subtle of all these substances, such as electricity, galvanism and magnetism, is that substance called the Holy Spirit. There is only one mode by which the Holy Ghost is conferred upon Mankind, by the laying-on of hands of men who have themselves received It and are called and ordained to administer It (the Mormon Priesthood).

Mormonism denies that Christ's atonement had anything to do with our sins, but only with the sins of Adam. To get rid of our sins we must work out our salvation through the teachings, forms and ordinances of the Mormon Church, with its multiplied baptisms for the dead. Baptism is by immersion for the remission of sins, and the living may be baptised for the dead. Living saints should get their genealogies that their ancestors may have vicarious baptism.

The Book of Mormon is a counterfeit Bible, though said to be a revelation from God. Mormons have a Melchizedek and Aaronic priesthood, though there never was a Melchizedek priesthood, and there is a counterfeit group of Apostles.

Adam-God was a polygamist. When our father Adam came into the Garden of Eden, he came with a celestial body, and brought Eve, one of his wives, with him.

It was necessary for Adam to partake of the forbidden fruit

or he would not have known good and evil here, neither could he have had mortal posterity.

You have to learn how to be gods, the same as all gods have done before you. There are many gods (Catechism). These gods continue to have children for ever.

All will be damned who are not Latter-Day Saints. Any person who shall be so wicked as to receive a holy ordinance from the ministers of the so-called Christian Churches will be sent down to hell with them unless they repent of their impious act.

It is difficult to say whether Mormonism will long survive in its present form. The scope of its activities is enormous and increasing. Its missionaries are strong, healthy young men, with powers of persuasion, and holding out hopes of happiness in the United States of America which are far in advance of the promises of others.

Polygamy, which was one of the original tenets of Mormonism, has been given up officially. Unity in life is a marked feature of citizenship in Utah, Salt Lake City, and the civil government exercised by Mormon authorities is stern and vigorous.[1]

The *Seventh Day Adventists* built their modern system on a former one. They believe the Second Advent to be imminent, though they do not presume to date the event. In observing the seventh day as the Sabbath, they justify their choice by alleging that the Church has departed from Apostolic order in substituting the first day of the week for rest and worship. They are bitter opponents of any relaxation of the law in regard to the opening of museums, picture-galleries and other public buildings on the Sabbath.

It is true that these people admit the personality of God, the Divine Sonship of Christ and the Deity and Personality of the Holy Spirit, but they affirm that Christ returned in 1844 not to earth but to the Sanctuary, a place somewhere in Heaven. There He is engaged in examining the sins committed by His

[1] *Truth and Error*, 1931 (Pickering & Inglis, London).

people. After such examination He pleads and prevails with the Father to blot them out. When His investigation is complete He takes the pardoned sins and puts them on Satan. Satan is supposed to bear all our sins as a scapegoat into oblivion, where he will be annihilated with them still upon him. The punishment of sinners will be damnation, punishment with the devil for a thousand years and then annihilation. As to atonement, a substitute was accepted in the sinner's stead, but the sin was not cancelled by the blood of the victim. By the offering of blood the sinner simply acknowledges the authority of the law and expresses his desire for pardon. Christ at His Ascension began pleading His blood before the Father on behalf of believers, but their sins remained on record until 1844 (the end of the two thousand three hundred days of Daniel). He then entered the Sanctuary to begin the work of investigation of sin. The sins of the penitent will finally be borne by Satan, who is the author of sin.

When the work of Atonement in the heavenly sanctuary has been completed, the sins of God's people will be laid upon Satan. He will be declared guilty of all.

The keeping of the law is necessary to salvation. The law of Moses was never abrogated. Believers who fail in observance of the Sabbath (Saturday) are lost. If you do not keep it you are disloyal; Christ will blot out your name from the Book of Life and you will be lost eternally. When Christ finally comes to earth, only 144,000 out of all living will be saved, and these will be Adventists, who are the only ones who do not have the mark of the beast upon them. All who worship on Sunday have the mark of the beast, and will be eternally damned.

All Christians except the Adventists are "Babylon" and will be rejected by God. Souls sleep after death until the thousand years when Satan and his followers will be on earth. Adventists at Christ's coming to earth will be translated. After Satan and his followers have been on the desolate earth for a thousand years they will be annihilated.

It is unreasonable that God should allow sinners always to exist as a blot on His creation, so they, with Satan, will be annihilated after a thousand years.

There is much speculation in the doctrines of this body, and from an orthodox point of view their declarations are mostly full of error. There is a confusion of thought between the respective values of the Old and New Testaments, a misunderstanding of Our Lord's teaching, and an insistence on the theory of annihilation which is contrary to the beliefs of Christians and Scientists.[1]

It is the standing contention of the Roman Catholic Church that she never changes, and that as she once for all received that deposit of truth which she professes and teaches, so by Divine authority she demands acquiescence to such doctrines on the part of all her members. This attitude is destructive to the freedom of modern thought, and as a revolt from this the critical and liberal movement termed *Modernism* has arisen. It was the outcome of the studies of two brilliant scholars in Paris at the close of the nineteenth century that commenced this protest against the traditional Roman Catholic position. Louis Duchesne and Alfred Loisy employed radical historical criticism in the treatment of Biblical and Ecclesiastical material, and the revolutionary movement was set on foot which stirred the Roman Ecclesiastical authorities to action, and was the cause of the condemnation of five of Loisy's books in 1903 and brought forth the Pope's Encyclical letter, "Pascendi Dominici Regis," in 1907.

Modernism is there described as the "synthesis of all heresies." To the work of the two French scholars named above, we have to add the contributions of Father George Tyrrell in England and Romolo Murri in Italy. An examination of Modernism shows that great modifications in the accepted tenets of Catholicism are deemed to be necessary for modern times, and one most important feature is that it should adopt critical scholarship as the final court of appeal.

[1] Sickels, *Seventh Day Adventism.*

The document "The Programme of the Modernists," which appeared as an answer to the Papal Encyclical, definitely demands this. There it is maintained that Christianity is an historical movement, having its roots in a Jewish Messianic faith attached to the person of Jesus, afterwards being influenced by Hellenism and issuing as that system of doctrine which was imposed and accepted in the Middle Ages. Modernism stands for a Christian ideal ceaselessly developing in human history, and holds that the self-identity of this ideal under changing forms constitutes the unity of true Catholicism.

All the findings of modern Science must be studied with a view to the true advancement of Christianity. Outward rites and ceremonies as well as doctrines are regarded as merely relative to the real and actual issues. It is exceedingly difficult to set down exactly what are the views of Modernists as to the fundamentals, as we call them, of the Faith, because there is much divergence and only comparative agreement among individuals.

But there are certain general contentions which are worth our consideration. God, says Modernism, cannot be reached by any reasoning process but only by "vital immanence," which is to be sought for in human experience, that is to say, in a perversive feeling of need of the Divine, which implies the existence of its Object. This feeling takes its rise in the subconscious self, from which it emerges into actual consciousness only when the circumstances bring the Unknowable impressively before the mind. In this "vital immanence," and not in anything external, revelation takes place.

The Pope's Encyclical discusses what the Modernists mean by "immanence." After stating that opinions differ among the leaders of the movement, two views are set down as examples. The first, which the Church does not censure, is that God working in man is more intimately present in man than is man himself. The other view is that "the action of God is one with the action of Nature." But the really serious contention of Modernism generally is that the historical Christ performed

no action which involved superhuman authority. It is asserted that even the Gospel Sacraments, so vital to the orthodox Christian, were not instituted by Him, even though the New Testament asserts that they were. Modernism says that they were developments which appeared in the Church later, when Religion needed some tangible signs wherewith to ensure actual entrance into the Church and to secure active membership within the fold. These mere "symbols and signs" had no more efficacy than that they were historical phrases "which, having had the good fortune to impress minds, have proved to be powerful instruments for propagating certain great and impressive ideas."

The Modernist view of the Holy Scriptures is that in them we have a collection of choice experiences which might happen in any religion. They come from God speaking from within through the impulse of vital immanence and permanence. Even the Church herself was not the immediate institution of Our Lord, but is "the product of the collective conscience or consciousness."

The Person of Our Lord, according to Modernism, has been distorted from the real form in which He appeared among men, by the ascription of miraculous powers, these being only legendary exaggerations of events which are entirely explicable from natural causes. There cannot have been anything in the historical Christ which was not purely human. Loisy says that Christ in the Synoptists is Divine, but not historical. The chapters about the birth of Christ have not, according to Loisy, the slightest historical foundation. He maintains that the account of the descent of Jesus, through Joseph, to have been interpolated to support the later view of a Virgin birth. This would imply that those who record the miraculous Birth were influenced by pagan fables, and their reasons for such accounts were that such would secure for Him the honour of celestial paternity. So many Modernists hold that both a Virgin birth and a literal resurrection are not tenable, and certainly no part of the Christian Faith.

We are familiar with the teaching of St. Paul concerning Our Lord's death and resurrection. These matters he asserts to be central to Christianity. "Christ died for our sins and rose again for our justification." Modernism rejects all this, and will not admit St. Paul's estimate of the value of the sacrifice on the Cross or of any sacrifice "offered to the righteousness of God." It is said by some that every man must make his own atonement for sin. That a "slaughter-house religion" belongs to the dark ages, and that God could not be imagined to require the sacrifice of His Son before He could feel Himself free to forgive His erring children.

On the matter of sin Modernism has but the most feeble apprehension. It asserts that if man ever had a fall it was a fall upward rather than downward, and that God requires nothing more of a man than that he should be good and do good. There is no idea of painful punishment for man in the hereafter, for it is said that God, angel or man, could not be happy if a single human being was suffering in hell.

It is difficult to state with certainty what Modernism holds with regard to many of the doctrines of Christianity, for individual teachers differ exceedingly. But Modernism, like many another form of religion, will eventually standardise beliefs or will perish. It is significant that most of the learned leaders of Modernisn still occupy positions in Churches of acknowledged Orthodoxy, and it is in these centres of influence that such freedom of thought, such development of doctrine and practice will be advanced.[1]

There are, of course, many more forms of religious heterodoxy I might have commented on, but these I have noted serve to show that man is, as he always has been, a free agent in the matter of making choices. His mode of behaviour in Religion has been very much akin to his actions in all other spheres of his life. He desires to know, and as he gains experience he wishes to experiment and test.

[1] McClure, *Modern Substitutes for Traditional Christianity* (S.P.C.K., 1914).

"Chance and miracle in the absolute sense are fundamentally excluded from Science, yet Science is confronted to-day, more than ever before perhaps, with a widespread belief in miracle and magic. Such belief, which has been so universal in former ages, repeats itself with the passing of the centuries in innumerable forms. That means that Science is repeatedly called upon to give the scientific causal explanation of facts that are popularly interpreted in the light of some belief. Belief in miracle is a very important element in the cultural history of the human race. It has brought untold blessings and has inspired noble men to the greatest of heroic deeds. But where it has degenerated into fanaticism it has also been the cause of untold evil.

"In view of the remarkable progress of physical science during our own time and the universal extension of its benefits amongst civilised nations, we might naturally assume that one of the achievements of Science would have been to restrict belief in miracle. But it does not seem to do so. The tendency to believe in the power of mysterious agencies is an outstanding characteristic of our own day. This is shown in the popularity of occultism and spiritualism and their innumerable variants.

"Though the extraordinary results of Science are so obvious that they cannot escape the notice of even the most unobservant man in the street, yet educated as well as uneducated people often turn to the dim regions of mystery for light on the ordinary problems of life. One would imagine that they would turn to Science, and it is probably true that those who do so are more intensely interested in Science, and are perhaps greater in number than any corresponding group of people in former times; but still the fact remains that the drawing power of systems which are based on the irrational is at least as strong and as widespread as ever before, if not more so.

"The Monist League which was formed some years ago with so much *éclat* and promise, for the purpose of establishing a world outlook based on purely scientific grounds, has cer-

tainly not achieved any success corresponding to the rival systems."[1]

Man's uncertain results from experiment and experience lead him to pursue further ideas, and yet the final is not reached. With reference to Religion, the final quest will never be attained while the earthly sojourn is in progress. And it is only in Revelation, as propounded by the orthodox religions, that a hope is extended of a settled and satisfying solution in the Great Hereafter.

But, in conclusion, let me say without, I hope, any lack of charity, that St. Paul's words to St. Timothy are characteristically true of our century. Doctrines are accepted without examination as to soundness; personal desires are allowed free play in Religion as in other phases of human life, and what has stood the test for truth for centuries is disregarded in favour of fanciful and man-invented systems.

[1] Max Planck, *Where is Science Going?* pp. 159, 160.

CHAPTER XVI

AFTER THIS LIFE

"I trouble not myself about the 'manner' of future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it . . . and it appears more probable to me that I shall continue to exist hereafter than that I should have had existence, as I now have, before that existence began."

THOMAS PAINE, *The Age of Reason*

"How much more when 'of the power' we can say 'Thy Nature and Thy Name is Love.'"

THE REV. J. S. BEZZANT, M.A.,
Vice-Principal of Ripon Hall, Oxford

It is appointed unto men once to die. Scarcely anyone of normal life and habits wishes to hasten the day of his departure, but no one disputes its inevitable happening. The power of death is infinite to the human conception, though it is limited in Divine estimation. There is no power save that of God that is more than a match for death. Think of some of those forces by which man is controlled—the power of money, of eloquence, of ambition, of love, of wisdom, of temporal authority—and the power of Death is superior to them all. His is an iron rule of might, and he is stronger than all other forces in the world. All fall beneath the sweep of his irresistible arm, and they are held down under the dominion of corruption. It is a gloomy picture, but one which all have to gaze upon at some time.

As a rule, the exceptions being those caused by calamity or pestilence, death is individualistic. As individuals we fill a cradle at our entrance into the society of mankind, and as individuals we depart out of the earth-life, either to perish utterly, as some assert, by the body going back to its primary elements, or, as others believe, to enter into a fuller and more perfect existence, where earthly conditions do not obtain and so we cannot have any measure of control.

More thought has been bestowed on the conditions, if any, of man after death than any other subject connected with mankind. The consensus of studied opinion through the ages seems to have been in favour of the continuance of life, but belief is much divided on the point of the eternity or otherwise of existence. Some religions of the world have asserted that their theory of eternity follows a separation of good and evil by judgment, but as to what occupations the dead pursue is left an open question by nearly all religious systems, and the intelligence and imagination of the religiously minded is often free and uncontrolled in the matter.

The writer of the book Ecclesiastes in the Old Testament described at some length the circumstance with which mankind has been familiar throughout his existence on earth, when "man goeth to his long home, and the mourners go about the streets: . . . Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Every age has had some theory on such an event, for what is called death always comes as a shock to those who still survive. All that remains to gaze upon is the physical body, now inert matter, once so animated, but now cold and lifeless.

As the materialistic Evolutionist contemplates the scene he says that here in death is the finality of all things, and that nothing has survived. But this statement, though it may be scientific, fails to give satisfaction to all men, for it does not seem reasonable to believe that the mind perishes when the brain disintegrates. We feel that we owe a tremendous debt to Science in its teaching concerning man's origin, his purpose on earth and the value of his determination and struggle to live and advance by a never-ceasing activity to overcome adverse odds. We have become familiar with the marvels of the Evolutionary processes and of the endowments and developments of consciousness, intelligence, will-power, hope and vision, all of which contribute to the make-up of a personality which is unique in existence. And then, as some affirm, in a

second, all these excellences are brought to an ignominious end by the withdrawal of breath from the human frame.

It must be remembered that many Evolutionists say little or nothing about the value of the mind and spirit of man, and in some cases they get over the difficulty of man's possession of mind by considering it to be the outcome of certain combinations or configurations of matter. Naturally, as an issue of this belief the death of the body means the destruction of the mind and complete extinction, for if at death the whole body of man resolves into its component elements there can be no survival. This view of the materialist ignores the consensus of opinion of most members of the human race, which has been a feature throughout the ages, that there must be some sort of life after death.

Some phase or other of this conviction has appeared in practically every section of mankind, civilised and uncivilised, from the dawn of actual history and before it, and for fuller light on the subject there has been a long-drawn-out struggle. I can only suggest that the craving of man for a hereafter is one of his implanted intuitions, and that to ignore its existence or to say that men of all ages have deceived themselves with reference to their assumption that reason demands a future life is contrary to the belief of scores of present-day scientists.

When we search for the opinion of the agnostic as to life after death, he tells us that he feels bound to reject the Christian and all other systems of revealed Religion, for he cannot discover any convincing evidence to warrant a certainty of the existence of a spiritual sphere or of a future life. He frankly admits that he "does not know." Probably he will admit the possibility of a Great First Cause, either as a Person or a Force, but he considers that such is "unknowable." What the Christian holds as to the future he thinks may be true, but he has no theory to put forward regarding it.

There is, however, a sense in which the agnostic negatives his title, for by adding to his assertion that he has no conception of a spiritual sphere into which man enters at death, he often

asserts that no one can possibly attain such knowledge, and thus he becomes "one who knows" rather than an agnostic "who does not know."

I would suggest that the answer to such views as those held by agnostics is twofold. In the first place, how can anyone or any group of persons venture to dogmatise as to the progress of knowledge which shall be in the possession of future generations? Yet eminent agnostics have said that "our own and all other being is a mystery FOR EVER beyond our comprehension."

Then, secondly, it can certainly be denied that "no knowledge of a spiritual world does or can exist for mankind." As a matter of absolute fact, there is an ever-accumulating weight of evidence which goes to prove the existence of a universe of spirit, and man's actual connection with it.

Extraordinary as it may appear, there is a small number of men and women, both in the Church and in the Free Churches, who may be termed Christian materialists. These accept without question the fundamentals of the Christian Faith except in one particular. They regard man's physical body, not as a clothing for his real self, but as the man himself, and that apart from the body there is no spirit or mind capable of future existence. Thus if spirit and mind simply denote the characteristics pertaining to matter, all is at an end when the body ceases to live. And physical dissolution having taken place, all parts of a man are separated and their relationship destroyed. Death has destroyed man "for a time," for after a period the mortal remains, dispersed at death, will be collected and assembled for entry into Heaven or to be excluded from it. Such a theory negatives any view of an Intermediate Life, such as so many regard as coming between the earth-life and final bliss or woe, and concentrate on the idea that after a distant Resurrection Day a new man will arise to live for ever. It is not difficult to point out that apart from continuity of being it is not reasonably possible for the values of the probation of the earth-life to be estimated. No reward or punishment, such as the Christian materialist pleads for, could be meted

out if the mind and consciousness which constitute manhood and which prompt life activity be disintegrated at death.

To make our own decision as to what we will believe about the matter, we must face an alternative. If we concede the materialistic theory and agree that the death of the body ends all things, then the Universe must be a huge piece of irrational mechanism, but if, on the other hand, we hold that the Universe is rational, then it must be that only the body dies and that the real personality, composed of so many constituent parts, has the way made clear for survival in a new phase of existence.

The most reasonable way of regarding man is that of describing him as being composed of spirit, soul and body: the body, shared with the animal world, of the earth, earthy, belonging to the earth and returning to it; the soul or mind, shared also with the lower animals, though not so developed in them; and the spirit, which is man's link with Deity and the image of God within him. Man's experience of the difficulties and the disabilities of the earth-life, the sufferings, disease and pain, all of which remind man that "in his bodily frame he bears the indelible mark of his lowly origin," removes any question he might otherwise feel as to the disintegration of the body at death.

But with the mind and the spirit the case is very different. There is abundant reason why the gradually built-up advancement towards perfection of mind and spirit should go on uninterruptedly when these are freed from the body. There are always in every life many unrealised capacities in human nature. It seems reasonable to suppose that when the fetters of the earth-life are removed, personality in all its parts will go on developing without former restraints. This idea has been one of the common elements of man's thought on our subject from very early times, and it is so to-day, although there are some who have absorbed other teachings, and who think it more certain that death ends everything.

Bishop Butler made a valuable contribution to this subject in his *Analogy*. He spoke of the constant renewal of all parts of

the human body as life is sustained by food, drink and air. But the personal identity is never lost, though the identity of matter is constantly changed. The Bishop is dealing with Natural Religion and not Revealed, and he asserts that the mere dissolution of the various parts of the material body at death cannot reasonably be argued to extend to the spiritual nature of man—his real self. Such powers are held in abeyance during sleep or unconsciousness, yet they are not lost. And though death removes the visible evidence of living powers, these may survive in another sphere, as well or perhaps better able to function in spiritual bodies within the veil.

This age is not alone in containing those who, because they cannot be certain about a future life, assert that annihilation must be the destiny of mankind, forgetful of the fact that it is impossible to annihilate anything, or to cause anything that has once been to dissolve into nothing.

Even prehistoric man, by signs he has left behind him, had some vague and dim idea of survival after death, and primitive man certainly carried on the belief. Anthropological research has revealed the fact that an after-death existence was a well-nigh universal hope, and that such a survival was expected to be either better or worse in conditions than the earth-life, according to the outstanding merits or demerits of the departed as these were exhibited on earth.

When civilisation rose and advanced, the theories concerning survival took definite shape, so that among the higher races of men the idea of a future life became an essential stone in the philosophic building. Except for the conception of a real life after death, it is inconceivable that primitive peoples would regard the dead body as a particularly sacred object. They did this because it was believed that the departed were ushered into a sphere where the occupations of earth were continued. Yet this sphere was not far away, and as the body was in the vicinity of the grave which contained it, protection was provided, and food and drink were placed in close proximity to the burying-place that the deceased might be able to partake of suste-

nance through some magical transformation of the material food.

If the departed had been a warrior, his weapons were interred with him, and if he had been a farmer, his agricultural tools were placed beside him in the grave. The Animist attached deep significance to dreams. He observed that breathing was confined to life on earth and that the dead ceased this function, so he thought that there must be in a kind of dreamland the opportunity for the exercise of a secret element of personality when the soul was separated from the body. Then there were tribes who regarded death as being the opportunity for the shade or spirit of man to escape to another region through one or more of the physical apertures. Mortal dread of the spirits which were held to be destructive led to the theory that the apertures of the body must be sealed up so that no spirit could inhabit the dead body.

In this custom and the offering of sacrifice there is represented a tangible attempt to deal with and to prevent the presence of harmful spirits on earth. Those who believed in ancestor-worship thought that the spirits of their departed friends could come into touch with the living and therefore they must be highly esteemed and reverenced at all times.

Transmigration, or the passing of the soul by rebirth into a new body, appears as a common characteristic of many of the more highly developed religions of the world. This must be distinguished from the theory of pre-existence, which does not imply a former incarnation, and from metamorphosis, which is a temporary and voluntary change of bodily form. From holding that the soul was separable from the body, primitive people easily proceeded to the recognition of a departed soul in any form of life they knew, and which in some way provoked memories of the former person.

There are certain matters of knowledge practically accepted by all thinkers of modern times which have brought with them many doubts and difficulties. If our earth is but the satellite of a star, like, except as to dimensions, to thousands of millions

of other stars in the Universe, it cannot be said that the earth is the only one of its kind. Man's constitution for dwelling on the earth is in itself, as far as can be observed, perishable, and therefore it appears impossible to vast numbers of men on that account that any element of man's personality can survive bodily death. Oftentimes where such hope of survival exists it does so because men feel they dare not disbelieve it, though they hardly dare to seriously discuss it.

Yet the belief that another phase of existence, an endless life of happiness, as a reward for earthly righteousness was held without dissension in Western Europe from about the fourth century to the commencement of the eighteenth century. Dr. Barnes, discussing this subject in a sermon at the Chapel Royal, St. James's, declared that he felt compelled to believe in man's immortality as a potentiality. That they who seek to serve Christ in this life will live with Him eternally after death. So that when all life ceases on earth because of the cessation of solar heat, some other realm will be the abode of mankind and that whatever is of value in personality must endure.

Dean Inge bids us to beware of the snares of spiritualistic theories regarding the future. Undoubtedly the stories of ghostly apparitions and messages are popular and attractive, but these are not compatible with Christianity, nor are they always sensible or reasonable. God has revealed very little about the happenings after death. Even the pictures which have been given to us are merely symbolic, but valuable in that they have served to teach the lesson that death does not terminate existence. There is something about us which cannot but emphasise the idea of life as a state of constant change and pitching of tents. Just as strangers and pilgrims settle for a time on a chosen spot, then pack up their tents and depart hence, so the temporary settlings of life may be presumed to precede the ushering in of the soul at death to a more abiding camping-ground, where residence is more stable.

But even then there may be a measure of transition, for the

soul may move on and on by stages towards perfection. Something of this hope was born many ages ago, and in some form or other it has constantly appeared in subsequent times with varying degrees of assumed certainty.

There has always been a human craving for a Heaven, though there has been much hesitancy about conjectures respecting a Hell. A Scotch minister of religion named Norrie once propounded an elaborate theory which has met with much acceptance because of its comfortable nature, that there was a Heaven for good men but no Hell for bad men. In place of this latter there was a denial of immortality, which meant mere extinction of being.

Personally, I should regard belief in such blank extinction as in itself a sort of Hell when it is compared with the suggested happiness of the blessed, and that this theory would involve a belief in immortality incorporating both a Heaven and a Hell, a state of delight in the latter, but an absence of this in the idea of extinction. Then it appears to me that it is reasonable to conceive of an Intermediate State somewhere between the two, as a temporary habitation for those souls which are not definitely destined either for Heaven or Hell, souls which are not distinctly either vicious or virtuous, but which are possibly capable of advancement to a better standard or which will never prove worthy of betterment. Certainly it seems reasonable that in any ideas respecting Heaven and Hell there must be degrees of goodness and grades of infamy, and this seems to demand a condition where advancement or descension is possible.

The Roman Church on account of this has its Purgatory. I cannot think it matters much what name is given to an Intermediate State so long as its meaning is made clear.

Less than a century ago thousands of men and women believed that the picturesque imagery of Holy Scripture was to be interpreted literally, and Eastern ideas concerning Hell were popular in the West. It was asserted that Hell was a sort of huge furnace wherein guilty souls were everlastingly tormented, but never consumed and destroyed, some sort of

asbestos nature being imparted to them. In this realm the Evil Spirit reigned supreme and delighted in the tortures of the damned.

The God of Almighty Power was conceived to be the Author of this scheme of punishment and the Creator of the furnace. The modern mind has revolted against this terrible idea of fiendish cruelty, pictured to be beyond all the historic records of the deeds of mad Oriental despots, but the recoil has meant that with large masses of people the idea persists that God is too kind to punish anyone even for a time, and certainly not for eternity. Similarly, on the other hand, the ideas concerning Heaven have undergone serious change. My own ancestors, generation after generation, passed over with ecstasies of expectation at the vision of the Heavenly Gates of Jasper and the streets of shining gold, still subjects of sacred song. The occupations of those who dwelt in Heaven were thought to include intense adoration and ceaseless outbursts of praise amid a sphere of inconceivable glory and brightness.

Somehow we seem to have lost the sense of all this, and our Western mind has ceased to be thrilled by such expectations. Not that, by any means, the subject of happiness hereafter has ceased to interest us, for it has practically an ever-recurring fascination for the human mind. The fact is, we are still groping in the darkness, we are still full of hope that the conviction of a "future something," of the existence of which we do not doubt, may yet be realised. We have gone a long way in our quest, for we have ceased to draw hard-and-fast lines of distinction between the material and the spiritual. Matter is to some of us merely a mode of thought, and thought itself is a mode of physics. We have found out by experience that every whisper circles round the world without hindrance or constraint, and it does not seem possible to imagine that good and bad deeds performed by man are of greater permanence than we used to suppose. Possibly every deed and every thought is immortal and passes round and round in our earth. If this be so, why should not the soul of man be immortal, for from it proceeds

both thoughts and deeds? This presumption would seem almost to be nothing less than a sequence.

Let us follow up for a moment the idea of thought and deed being immortal. It is not unreasonable to think that even if death brings to an end the means whereby the vibrations created by sound or action are transmitted, they may still exist and be received by something other than the human body. Why should not heaven be a place where all good and noble thoughts and actions are stored and reproduced, and Hell a sphere where ill-thoughts and deeds collect for eternity? After all, there is on record the Greek and Roman conception of worlds to be inhabited after death where the reflections and the shadows of the earth-life would attain greater substance than earth rendered them possible. In Virgil there is the idea of Purgatory as a purifying state where souls undergo preparation for re-entry into human bodies. Once we acquire a sense of the imperishable reality of thought and action, our reason does not revolt at these ideas of Heaven and Hell. Personally, I cannot see, if the idea of happiness after death be accepted, how you can get away from the opposite idea of misery in another place. Such may be purgatorial and lasting only for a period, but annihilation for the evil-doers does not seem just to me, if bliss is accorded to those who, choosing the good and resisting the evil, have a sphere of joy and happiness prepared for their habitation. It certainly seems as if by denying the existence of a Hell you must negative the existence of Heaven.

Such a belief might suit the life and attitude of some who lack imagination, having no sense of the spiritual, and who think, speak and act without any idea of the permanent value of these or any other matters connected with life on earth. But the number of these people is not considerable. A really great number of men and women, without any fear of future punishment or hope of reward, believe in a life after death and consider that it affects the whole valuation of this present existence. They would say that without the faith they profess

it would scarcely be worth while to make real effort, to take pains to develop personality, and to endure patiently and hopefully the sufferings of body, mind and affections which are the common lot of man.

We may not forget that nature itself teaches the value of the urge for happiness. The implanted desire for this constitutes the ground for progress. It is the one motive which has stimulated the anabolic upward movement of organic evolution. Every organism from amoeba to man obeys the urge to strive for betterment, in order that a happier environment and a fuller life may be reached.

In Brahmanism and Hinduism the belief is quite definitely stated that the souls of the dead enter into higher or lower forms of life consistent with the tendencies of their former good or bad character. The time of such entry is not usually defined, and so it may possibly happen immediately after death or at the close of many ages or cycles.

Brahmanism and some other systems hold that the state of the dead is unconscious absorption into the Absolute Being, and therefore a new incarnation or re-creation of the individual is necessary. His condition before this act is determined by transmigration in accordance with pre-existing character. Then there are those who believe in an impersonal immortality, saying that individuality is so immediately connected with the body and its mechanical and chemical operations that when death occurs nothing individual remains that can be revivified. There are, in the general survey of this part of our subject, three classes of views held.

The first concerns the consistent materialist who claims that the individual disintegrates and totally disappears in the process of death, as thoroughly as inflammable material is consumed by fire.

The second view is held by those who consider that the individual is absorbed in a universal being, and so disappears as an entity, though continuance exists without individuality.

The third view is the most important of the three, and it

has made a strong appeal to the race of mankind because of its reasonable nature. It is the hope and expectation of immortality of conscious personality and progress, wherein the individual activities of earth are allowed to continue under ideal conditions after death.

Another conception of the matter is that the whole race of mankind is immortal, and that our earth is its sphere of occupation. This is not so possible as the former view, as if the earth one day dies, then life on it must necessarily become extinct. In that case, perhaps, this belief might merge into the second view, that of absorption.

Man has, on the whole, welcomed the probability of survival and discarded theories of annihilation. Whether survival be temporary or permanent, conditional or absolute, natural or supernatural, inherent or bestowed, universal or selective, potential or inevitable, active or passive, intelligent or apathetic, these are all phases of the case which have occupied the minds of intelligent men of every age and nation. To-day we are perhaps more likely to be nearer the truth, but even in this age of advancement we are not definitely sure of our ground, probably because this great and important matter has been suffered by the All-Wise to be a matter of faith and not proof.

It is interesting to trace out the rise of the belief that the spirits of the dead pass to a definite locality. Some of the Teutonic races, and also the Egyptians, imagined this world-region to be in the West, beyond the boundaries of land.

There are some other races who hold that the spirits go to inhabit a vast underworld, a sort of cavern of immense dimensions beneath the earth. There are many sets of ideas about this cave. Semitic peoples, including the Hebrews, regarded this underworld as a place of repose and inaction, while the Assyrians and Babylonians held that there are divisions in the cavern, in which, according to the judgment passed on the earth-life and character of the departed, there is separation according to the standard attained. Here, once more, is a widely prevalent idea existing among all the highly developed

religions, that some happy spheres are set aside for the righteous, and some wretched abodes reserved for the wicked. And according to national ideas of retribution and the dualistic, or otherwise, view of the world, so these ideas vary.

Gradually the theory of rewards and punishments in a future life, contingent on the former attitude of man in the world-life, advanced. When the Hebrew religion was pure and uncontaminated by contact with other forms of faith, morality as such did not control the issue of reward or punishment; but the greater number of other faiths, whether primitive or advanced, possessed some theory of retribution. The simpler religions held that an adjustment or reversal of conditions prevailed, and that a punishment for actual sins was imposed. Retribution was believed in strongly by the more advanced peoples, and with this was closely associated an inevitable and severe judgment. The Egyptians and some others maintained that the dead were subjected to elaborate trials, and so instruction was given that a defence might be put up.

We are told that the ancients observed increased powers of mind in dying people. Plutarch said: "It is not probable that in death the soul gains new powers which it did not possess before, when the mind was confined in the chains of the body, but it is much more probable that these powers were always in being, though dimmed and clogged by the body; and the soul is only then able to practise them when the corporeal bonds are loosened, and the drooping limbs and stagnant juices no longer oppress it." This statement shows a much higher form of thought and reason than that of Sophocles, the most renowned of the Grecian Poets, who died five centuries before Christ. He had no hope of any sort of a life after death, and he left behind him some lines which are truly pathetic:

> Man's happiest lot is "not to be,"
> And when we tread life's thorny steep,
> Most blest are they, who, earliest free,
> Descend to death's eternal sleep.

Plato and Pythagoras both asserted that the soul is immortal.

When it leaves the body, said they, it retreats to the soul of the World, which is a Being of the same nature with it. The Stoics asserted that when the soul leaves the body, it is carried to diverse places; the soul of the unlearned and ignorant descends to the coagmentation of earthly things, but the learned and vigorous endure till the universal fire. Epicurus and Democritus taught that death meant the end of all things, that the soul of man, being mortal, perished with the body, but both Plato and Pythagoras held that "that part of the soul of man which is rational is eternal; for though it be not God, yet it is the product of an eternal Deity. That part of the soul which is divested of reason dies."

The religions of Greece and Rome both present many interesting features respecting our subject. Both taught that there is a post-mortem judgment resembling the court trials of earth. "We can discover from the works of Homer something of what Greek thought offered as light on our subject at a period of about 1000 B.C. Homer wrote his poems about ten centuries before St. Paul preached to the philosophers at Athens concerning the message of the Unknown God to the world at large. This God was not unworshipped, for they had searched for Him, and though they had not found Him they had resolved to worship Him, even though details concerning Him were not in their hands. Man in his wisdom, for indeed he was wise up to a certain point, was taught by Homer that the gods were of like passions with themselves, glorified human beings in fact, possessing the endowment of immortality and thus living for ever.

"Their dwelling was on Olympus though they came on the earth, and when on the high snow-topped mountains, as yet unexplored by man, these gods became objects of awe and reverence, as well as subjects of imagination. As to their habits, these were much the same as those of mortal man in his daily earth-life, and their chief occupations were the frequent disputations about mundane affairs. Carefulness of conduct was urged on mortal men, for the gods were reported

to be able to send representatives to earth to punish men for their faults and sins, and to support them in actions which were good and beneficial.

"As a natural outcome of such teaching there arose the offering of elaborate sacrifices to the gods, sheep, oxen and goats being offered, part of the carcases being reserved for food, and the rest burnt up. The smoke of the roasted flesh rose towards high Olympus, and the gods perceiving it were propitiated. There was nothing particularly spiritual or unearthly in all this, but simply the outcome of human conception. What was important was that these superhuman beings were powerful enough to reward or punish men while in this life.

"But the chief interest of mankind was as to his future, for it was held that he could not at death join the assembly of these glorified human beings. When death came, all alike of the sons and daughters of earth went on a journey beyond the limits of the Western seas as far as the River Oceanus, which, because it girded the earth, was without limits. On the river brink a boat would be ready, and the travellers were ferried across to enter Hades, the land of shadows and deprivations, where thousands who once lived on earth dwelt in a state of consciousness, their lament being the loss of earthly existence and a desire to return to it. This Hades was a state of hopelessness and disappointment, a place of parched lips which could not be moistened, for there was no provision of water. No sun ever dispelled the blackness of perpetual night, and the Hades-life was passed in continuous but unprofitable occupation.

"Such a terrible conception of the after-life caused men to wish for a long earth-life, for the contemplation was a mental punishment in itself."[1]

Great advancement in outlook marked the philosophy of Plato. He held that "all soul is an immortal principle." Death is certain, but philosophy provides due preparation for that event. Man must not dare to end his earthly existence, though

[1] Adapted from Dr. Lowther Clarke's *Death and the Hereafter* (S.P.C.K., 1s.).

if he is wise he will desire to enter that sphere where he will have the companionship of others who have died and the protection of gods who were unable to help him during his lifetime. Death, according to Plato, is an entrance into fuller life, where the mind, set free from the body, can follow truth without hindrance. The noble desires and high aspirations of man, unattainable on earth, can be realised after death when a state of purification has been entered into.

In the teaching of Socrates there is a remarkable utterance which is worth recording. He says: "If the soul be immortal, it requires to be cultivated with attention, not only for what we call the time of life, but for that which is to follow—I mean eternity. If death were the final dissolution of being, the wicked would be great gainers by it by being delivered at once from their bodies, their souls and their vices, but as the soul is immortal, it has no other means of being freed from its evils, nor any safety for it, but in becoming very good and very wise; for it carries nothing with it but its bad or good deeds, its virtues and vices, which are commonly the consequences of the education it has received, and the causes of eternal happiness or misery."

In early Semitic and Greek thought there is little or no expectation that the body will be once more restored and united with a spirit. This belief, however, was prominent in the last few centuries before Christ, and the Oriental mystery religions were reflected in the Jewish expectation that some kind of bodies would at least be given to the righteous. Here you come across the idea that these bodies must obviously be physical, which event would be considered a distinct blessing in these times. Other beliefs included no such materialism, but such views as St. Paul enunciated were held. The giving of a new body is quite distinct from the belief of the early Greeks that the shades of the dead could be given a certain element of substantiability by the shedding of blood, and the later Greek expectation of immortality as inherently possessed by humanity. It is important to observe that the donation of

this body was associated in Jewish thought with the work of deliverance of the nation by the expected Messiah, and so this was associated with the desired outcome of the Messianic reign on earth.

"When Rome became the dominant temporal power after Greek rule, Greek art and literature remained unconquered, and these, in the main, had much influence on Roman thought and expression. Virgil is an example of this, for in the fearsome word-pictures he gave to the world he has nothing of importance to impart to man concerning the Hereafter. But when in the Middle Ages Dante, the Italian poet, appeared, he, as a student of Virgil, revived much of the imagery and illustrations of his sixth book. Probably after the lapse of centuries the world was more prepared to receive and accept really thrilling and wonderfully conceived ideas.

"In Dante's poems on Hell, Purgatory and Paradise, he gave such force to his master's dreams that they almost assume the semblance of fact.

"We certainly do not derive our theology from such a source, though quite unconsciously many cherished superstitions which Dante elaborated have found their way into Christian thought, and are considered sound and worthy of credence by numbers both within and outside the Church. I recoil with horror from some of Dante's picturesque imagery, though a tribute must be paid to his visions of Beauty and Happiness. Nevertheless, the poet's theories concerning the Hereafter are in the main a dishonour to the more certain and reasonable evidence contained in the faith of Christ.

"Perhaps Dante's visions seem more impressive than they would do otherwise because he put into a somewhat final form hosts of ideas which had existed separately in the ages before him."[1] Many developed religions have also done this in the course of their history. From the crude notion that man had to undergo a mechanical trial after death, and that

[1] Adapted from Dr Lowther Clarke's *Death and the Hereafter* (S.P.C.K., 1s.).

the dead, compelled to walk a narrow plank either as wicked fell from it, or as good reached the other end, ideas of a post-mortem opportunity of betterment and purification came into being as a more reasonable theory. Punishment, too, was conceived of as being inflicted or remitted during the course of a series of reincarnations in lower or higher forms as the case demanded.

Judaism assimilated many of the better elements as well as some of the lower ones of other religions as it came into touch with them during the four centuries before Christ. The much-cherished hope of the nation's restoration was in time supplemented by a belief in a post-mortem punishment of national and individual enemies, and this was expanded into elaborate eschatological expectations.

No inquiry into the meaning of life here and hereafter can be complete without reference to the thoughts and utterances of Our Lord on the subject. In His teaching, according to the New Testament writings, life to Him nearly always implies a vital communion with God and death the absence of such relationship. Such life as He pictures is eternal, not a state to be entered upon after death, but begun while earthly life is in progress. "He that heareth My Word, and believeth Him that sent Me, hath eternal life . . . but hath passed out of death into life"— John v. 24 (R.V.). There must be a real and actual life after this existence has ceased. And continuity is the first constituent of this. Faithful service in the earth-life leads to a more perfect condition of love and duty in the hereafter. "The good and faithful servant, faithful over a few things, is to be set over many things and to enter into the joy of his Lord."

Then the second mark of a future life for the children of the kingdom is variety. There is to be a likeness to a household with many different rooms in a mansion. The ideas of a kingdom, a city, a family, a holy nation, all convey thoughts of co-operative action, wherein the use of different talents and endowments are recognised under Divine guidance and leader-

ship. A third factor in the future state, according to Our Lord's teaching, is that of harmony. In the earth life, human imperfection and all manner of selfishness destroy the possibility of this, but in the hereafter every human will will lose its obstinate individuality in the response made to the Will of God and in acts of co-operation with Him.

Thus harmony will displace discord because there cannot be any persistence of divided functions after death, and the harmony of a united personality, when human will and passion have passed away, will issue in the one dominating desire to further the will and purposes of God. And the commencement of all this state is to be realised on earth before death occurs. Perfect service is perfect freedom. Rest of mind, conscience and heart are not to be attained by periods of cessation of duty, but by perpetual service rendered, whether here or hereafter, by those who love to pay such service. We cannot omit to notice the personal nature of Our Lord's declarations. There are no abstractions with Him. Where men speak of virtues, generalities and excellences, He beatifies the poor in spirit, the mourners, the meek, those who hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, real actual persons, even as He is a Person. These, by their marks of distinction, are known by Him and by men, and to know Him is the Life Eternal.

Therefore we are faced with the absolute value of personality. Human beings can only be known by love, and God is love. To love is to live, and death has no power over it, because it has been overcome by it. An examination of the human soul brings us the discovery that in it are the same three constituents as are found by an analysis of the Universe. There is "existence," but there is also "relationship" in regard to God, the Universe and other souls, and this relationship creates and conserves "values."

Our Lord maintained that Eternal Life is a corporate and social condition, part of the Gospel of the Kingdom as a whole, a state to be entered upon while the earth-life is in progress.

Hence the Christian does not seek proof of mere survival, for he has something better on which to base his hopes. In company with others he cannot tell precisely the meanings of "Life and Death," but he walks by faith, not by sight, and he believes that his adventure in life will be successful on rational and religious grounds. The Resurrection of Christ is an earnest of the evident purpose of God that universal death is not the goal for which men strive. The death of the material body cannot involve the extinction of the mind, will, conscience and affections, but an endless life and not mere disintegration is the purpose of the Universe respecting the Personality of man.

At the time of Our Lord's appearance among men there was a real need for some guidance as to a future expectation and hope, and so in His simple word-pictures He gave glimpses of His message concerning the after-life and a time of reckoning and judgment. In the story of the Wheat and the Tares the Great Harvest Day is visualised, and the Angels have a commission to execute in separating the just from the unjust. The Kindgom of God must be composed of harmonious souls, and all that offend must be removed.

Those who maintain that true morality is independent of any fear of punishment or hope of reward in the hereafter, deeming such motives as savouring of degradation, contend that morality should emanate from a sincere love of virtue for its own sake, and these people find support for their views in the teachings of Socrates, Plato, the Stoics, Epictetus and Marcus Aurelius. So in Sir Arthur Keith's book, *This Earth is the Only Heaven*, he condemns the desire for personal immortality as a "Sin of the Flesh," while J. B. S. Haldane calls it "a gross concession to selfishness." If we follow Keith's argument, and if the mind perishes when the brain disintegrates, then life is all included in the space between the cradle and the grave, and one set of values will suffice to control conduct and to decide what effort we shall make in daily life, and what degree of disability we shall tolerate. I cannot see any reason, when the limits of endurance have been passed, why a man

whose faith goes no farther than this should not pass out of life by suicide, which to him cannot be a sin. We have all around us to-day those whose sole desire appears to be to have what is called a good time, when the enjoyment of life includes the breaking-down of sexual self-restraint, when the standards of duty and courage are lightly esteemed.

The meaningless episode which life becomes is but something to be ended if it becomes disagreeable. Paul Bull, in his *Science and Faith*,[1] describes the thoughts of a lad who has tried twice to commit suicide, to whom the world was utterly cold and comfortless, composed of a certain number of atoms probably chance-created, and all resolvable into eighty odd chemical elements proceeding from the action of Energy on Ether. Life was darkened by the endless problem of God or no God; the human soul was non-existent, or comparable to the power which makes a clock go, disappearing when it is at last unwound. One can picture the state of despair which is bound to result from such beliefs as these. Nothing to live for, no purpose in this life, and no hope for anything after death.

In the parable of the Pounds and that of the Talents the indication is given by Our Lord that rewards may be expected for faithful service, that stewardship cannot be lightly regarded, and that judgment is given according to the right or wrong administration of what has been entrusted to man. It seems evident from our Lord's testimony that our posthumous life will be merely a development and a rearrangement of life on earth, and that there is no clean break between the two. Perhaps death in a measure will answer to our birth into the world, where there is no suspension of the embryo life, but a new phase of it.

The accounts in the Gospels of the raising from the dead of the daughter of Jairus, the widow's son at Nain, and Lazarus, all show that death does not mean destruction, for the coming back to life was that of those who had previously lived and who

[1] Pp. 8, 9. Faith Press, Ltd., 1931.

had passed over. These eventually died again, and here is the difference between them and the case of Our Lord. His Resurrection was unique, and if there is anything at all in the Christian Faith it is to be believed that "Christ being raised from the dead dieth no more; death hath no more dominion over Him." "He is the first-fruits of them that sleep." The appearance among men of the three who had died must have thrilled all who knew them, and aroused a curiosity as to the state they had entered and left which, as far as we know, was never satisfied. Faith was and is left in possession of the field.

There are, however, many evidences left on record of the experience of those who have been on the border-line so to speak, and who have all but entered the Great Beyond. With all deference, I quote my own experience on two occasions when in danger of drowning. The principal events of the earth-life passed across the mind as in a panorama, the good and the bad, the beautiful and the ugly; and then, succeeding this picture there came a sort of quiet, coma-like feeling of helplessness and peace. All sense of resistance was at an end, and resignation was the prevailing note.

I wonder whether actual death ends such pictures and thoughts of earth-life. I think it is fair to presume that at least the high and noble impressions survive if the mind still preserves its activities. Bergson, in his *Mind Energy*, says that "if facts lead us to regard the mental life as much more vast than the cerebral life, survival becomes so probable that the burden of proof lies on him who denies it rather than on him who affirms it."

We have intimated that many points of earlier teaching as to the after-life were incorporated into Christianity which by figures of speech indicated what might be the joyous state of the righteous, and the condition of suffering of the wicked. Paradise and Heaven were real and definite places, the former as a state of preparation and waiting for the latter. The vivid pictures of Hell came into Christianity during the second century, and the ideas of an abyss of fire for the devil, his angels

and the wicked dead reflected ideas of brutality of the populace, and when later Purgatory was thought of, it was as a concession to this, for those who had not committed unpardonable sin could be cleansed by suffering and made fit for Paradise.

The doctrine of the Resurrection was given shape by the Resurrection of Our Lord, and three views of the Resurrection of the body become current. Firstly, that it was composed of bones and flesh and could eat material food. Secondly, that it had the appearance of a physical body, but it was not subject to the laws of ordinary bodies and it finally disappeared into the sky. Thirdly, that it was a spiritual body, similar to that described by St. Paul. The Church has compromised somewhat as to the body of Our Lord, saying that at first it was material, but in the interval between the Resurrection and the Ascension it took on new powers and characteristics, and the Christian hope to-day is that as the forerunner has entered Heaven with a deathless spiritual body, so His followers shall one day attain such distinction after death, the grave and judgment have succeeded each other.

The teaching of Our Lord and the firm conviction of St. Paul and others is surely more reasonable than any other theories or ideas put before mankind at any other time, and by any other system or individuals.

Whilst man on earth always bears the indelible stamp of his lowly origin, yet those higher gifts of mind and spirit may fairly be conjectured to be only in an incubation stage until they are set free from bodily control. If evolution still goes on, and man is still "becoming," he is not left without hope. Christianity gives him an Eternal One. So that it is more than a mere surmise that life is endless and that God hath prepared for them that love Him such good things as pass man's understanding. In what is a reasonably sure and certain hope we can, with the Apostle exclaim, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

I feel that I should not do adequate justice to this important

consideration if I ended without one more suggestion. It is that Our Lord stated that the pure in heart were blessed and that they should see God, so the most consistent followers of Christ long for the Beatific Vision above all other eternal delights, and our English poet Tennyson, in his *Crossing the Bar*, voicing his own desires concerning the Hereafter, has kept alive this wish in many a Christian heart. To search for God, to find Him, to commune with Him and to realise His Presence, Power and Lovingkindness in this present life are privileges not to be measured by mere human standards, but to see God and to live with Him for ever must be the climax of all joy and happiness.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell
When I embark;
For though from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face,
When I have crossed the bar.

Vu le Rapporteur:
VICTOR MONOD

Vu le Doyen:
H. STROHL

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Le Recteur, Président du Conseil de l'Université·
J. DRESCH

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